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A CENTENNIAL HISTORY

of

FIRST PRESBYTERIAN CHURCH

CEDAR RAPIDS, IOWA

1847 — 1947

NOVEMBER, 1947

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Bicentennial Commission
STATE HOUSE

A CENTENNIAL HISTORY

of

FIRST PRESBYTERIAN CHURCH

CEDAR RAPIDS, IOWA

1847 — 1917

November, 1917

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Cedar Rapids, Iowa. First Presbyterian church
Centennial history of First Presbyterian church, Cedar Rapids, Iowa 1847-1947

Book online received from Iowa State record center

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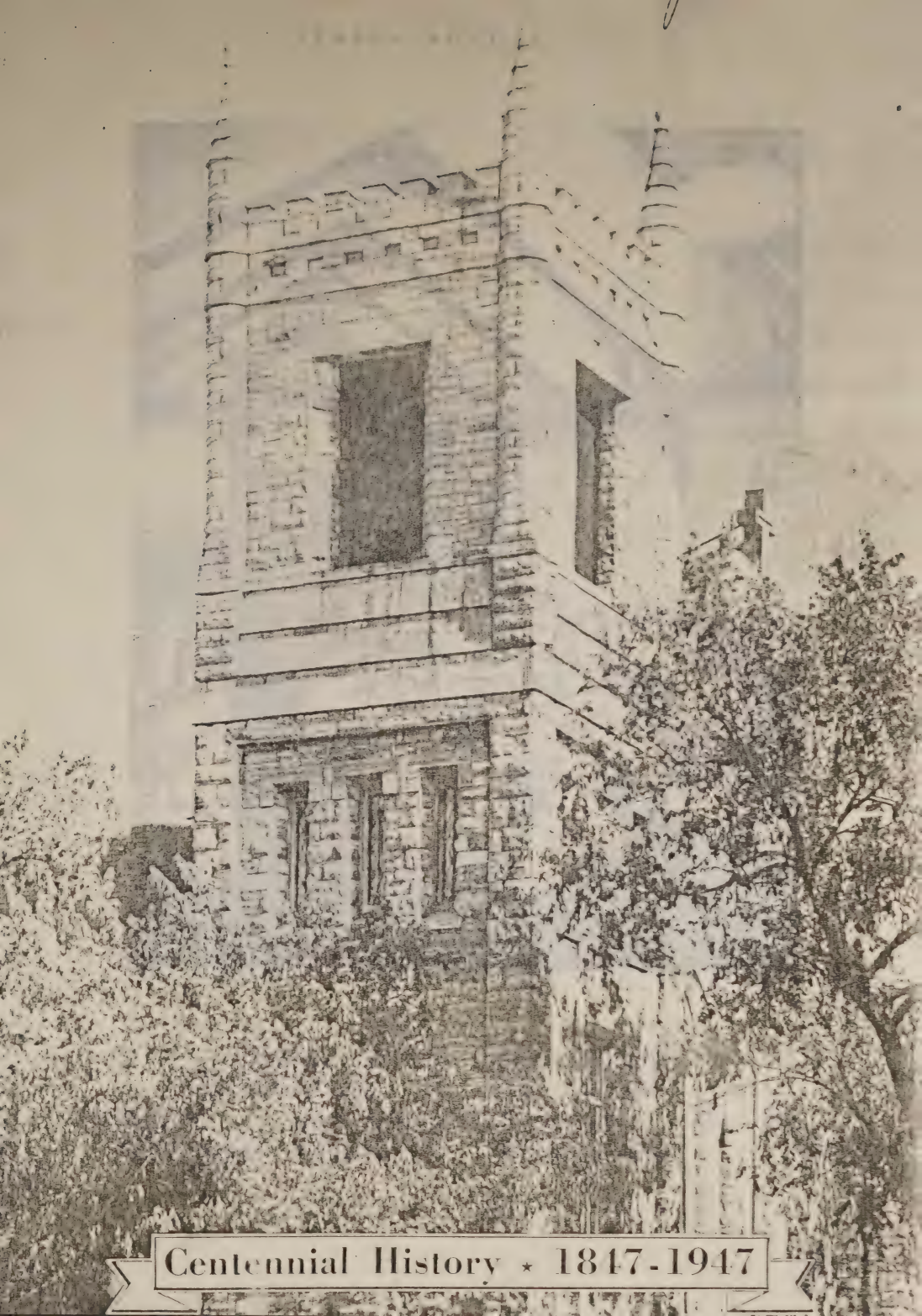

Centennial History ★ 1847-1947

"O where are kings and empires now
Of old that went and came?
But, Lord, thy church is praying yet,
A thousand years the same.

We mark her goodly battlements,
And her foundations strong;
We hear within the solemn voice
Of her eternal song."

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THE FOUNDING

"For where two or three are gathered together
in my name, there am I in the midst of them."

The organizing of our church on July 9, 1847, was among the pioneer activities that were part of the settling of new communities in Iowa, which had been admitted as a state to the Union only the preceding December. Eight years earlier, Robert Ellis, walking from Michigan, had become the first permanent white settler in the locality. In 1841 a town site was laid out for Cedar Rapids and two years later the lands of Linn County came into the market. One estimate that in 1847 there were "only a few score white inhabitants" stands beside another estimate that by 1850 there were fewer than three hundred. In 1849 the town of Cedar Rapids was incorporated and by 1860 the population was estimated to be 1,600. Not until 1859 did the railroad reach Cedar Rapids.

On the national scene the United States was pulsating with stirring events in the eighteen-forties. When the church was being founded here, the war with Mexico was in its second year, and that summer our armies were moving toward Mexico City. Upon the conclusion of the war the next year, the purchase of New Mexico and California brought the southern boundary of our country to the Pacific. A year later the northern boundary was likewise extended to the western sea by a treaty with England; America's "manifest destiny" had been fulfilled: its domain now extended "from sea to shining sea!" In 1847 the Mormon trek to Utah and in 1849 the gold rush to California were indications of how the new boundaries, as well as the new state of Iowa, were being filled with people. The West was growing turbulently. "So fast does population shoot in those parts that, state the figure as high as you will, while the debate continues the exaggeration ends."

Similar lusty progress was being made in the intellectual and cultural realm. The telegraph had just come into use. Longfellow, Bryant, Irving, Whittier, Cooper, Hawthorne, Poe, Lowell, and Emerson were all living and were bringing American literature into its fullest flowering. The slavery question was agitating the minds of the people and the Civil War was 14 years in the future. Horace Mann was campaigning for free public schools in Massachusetts, Horace Greeley was editing the *New York Tribune*, and at Princeton Dr. Charles Hodge held undisputed sway over Presbyterian theology.

Record of the Founding

It is against a background something like this that we may regard now the founders of our church as they pulled their roots out of older communities farther east — New York or Ohio, Michigan or Illinois — re-established themselves here, and organized a church. The original record runs as follows:

"The First Presbyterian Church of Cedar Rapids, Iowa, was organized on the ninth day of July, 1847. According to previous appointment, a sermon was preached by the Rev. Julius A. Reed. The moderator, the Rev. Bennet Roberts, called the meeting to order when it appeared that John Vardy, Frederick Grambo and his wife, Martha, Barnet Lutz and his wife, and Isaac Lichtebarger and his wife were members in good and regular standing in the Presbyterian Church of Marion, Iowa, and Alexander L. Ely and Mary, his wife, were members in good and regular standing in the Dutch Reformed Church of Allegan, Michigan. These (nine persons in all) entered into covenant to walk together in gospel ordinances, after which John Vardy was chosen ruling elder and Alexander L. Ely, deacon. These brethren were duly set apart and ordained to their respective offices the following Sabbath."

Besides the fact that July ninth fell on Friday that year, little else can now be ascertained about this event. We wonder where this first meeting was held. The only clue is the recorded

fact that until the church was built, the services were held in the school house, which had been built less than a year before on the corner of Second Avenue and Fifth Street, where today a tablet on the present building marks the place. It is possible that this organization meeting was held there.

Slow Early Progress

For a year and a half the tiny congregation had ministers for their services, usually in the school, only as circumstances permitted the securing of some one to supply the pulpit. It was regarded as a missionary undertaking in the new country, and as late as 1863, the third minister of the church regarded himself as a missionary. For a surprisingly long time our church received financial aid from national mission boards.

The record shows that the first new members to be added to the original nine were John L. Shearer and his wife Elizabeth, Arven Kennedy and his wife, Rachel.

Original Members, 1847:

Ely, Alexander L.
Ely, Mary
Grambo, Frederick
Grambo, Martha
Lichtebarger, Isaac
Lichtebarger, Mrs. Isaac
Lutz, Barnet
Lutz, Mrs. Barnet
Vardy, John

Membership Roll, 1947:

Abodeely, Fred
Achter, Emma
Achter, Henry J.
Achter, Fannie, wife H. J.
Achter, Horace
Adams, Dean Coleman
Adams, Anna L., wife D. C.
Adams, Henry J.
Adams, Elizabeth, wife Henry J.
Adams, Robert M.
Aldershof, Pier
Allen, John W.
Allen, Wandalle, wife J. W.
Amen, Edith
Anway, Harold W.
Anway, Wilma D., wife H. W.
Anway, Harold Jr.
Anway, Kay
Ard, Gerald
Ard, Barbara, wife Gerald
Armstrong, Mabel T.
Arnold, Duane
Arnold, Henrietta, wife Duane
Arnott, Maynard F.
Ashby, Edith Claire, wife Delbert
Ashby, Jean H.
Ashby, John D.
Augustine, Arthur L.
Augustine, Maurine M., wife A. L.
Aussicker, Richard Carl
Aussicker, Rose B., widow C. H.
Bailey, Eva C., widow Horton
Bain, Edna
Baker, Frances, wife James S.
Barber, Edith
Barger, John R.
Barlow, Arthur
Barlow, Mildred, wife Arthur
Barlow, James A.

Barlow, John S.
Barlow, Byron A.
Barlow, Emily D., wife B. A.
Barnes, Donald P.
Barnes, Helena, wife D. P.
Barnes, W. Mitchell
Bastian, Kenneth H.
Bastian, Ann, wife Kenneth H.
Barry, Donald S.
Barry, Maude, wife D. S.
Barry, Margaret Ann
Barry, Donald S., Jr.
Barry, Elizabeth T., wife Donald S., Jr.
Barry, Halford T.
Barry, Bess, wife H. T.
Barry, James H.
Barry, Anne
Barry, John W.
Barry, Gertrude, wife John W.
Barry, Louise
Barry, Owen T., II
Barry, Lucille, wife Owen T., II
Bates, Ann C., wife John
Battin, Marian M., wife James
Bayliss, William
Beane, Lillian, widow E. K.
Beattie, Emile E.
Beattie, Elizabeth F., wife E. E.
Beattie, Lloyd David
Beck, John W.
Beck, Eleanor S., wife J. W.
Beenk, Florence
Bell, James
Bell, Eleanor, wife James
Bell, Mary S.
Bennett, Frank
Bennett, John A.
Bennett, Harris
Bennett, Lucille, wife Harris
Bennett, Robert G.
Bennett, Donald C.
Benson, William
Berry, Dixianna M.
Berry, Marlene
Bickal, Myron
Bickal, Jane S., wife M. O.
Bidwell, Marshall
Bingham, Charlotte R., widow E. H.
Black, Robert W.
Black, May C., wife R. W.
Black, Virginia M.
Blaul, Theodore
Blunt, Grover A.
Blunt, Helen S., wife G. A.
Bochmann, Joan
Bonsib, Blanchia C., widow R. M.
Bonsib, Myron
Boone, Thomas P.
Boone, Dorothea, wife T. P.
Boone, C. Frederick
Bort, Carl Adrian
Bourne, Jennie F. widow N. P.
Bowen, Celestine, wife Ralph
Boyd, William R.
Boyd, Lou H., wife W. R.
Boyd, Barbara
Boynton, E. P.
Boynton, Katherine, wife E. P.
Boynton, Douglas
Bradley, Paul B.
Bradley, Edith, wife Paul B.
Bradley, Robert
Bradley, June, wife Robert
Breakenridge, Margaret
Brendel, Louise G., wife Alfred
Britton, Frances, widow Edgar
Brock, Elizabeth, widow George W.
Brown, Mary L.
Brown, William J.
Brown, Isabelle H., wife W. J.
Brown, William J., Jr.
Brown, Susan
Brownlee, Harold J.
Brownlee, Edith, wife H. J.
Brownlee, Harold Jr.
Brownlee, Jean E.
Bronnaman, Alphia
Bruce, James
Bruce, Elizabeth, wife James
Bryant, Mary S., widow George W.
Bryant, Grace Evelyn
Buchan, Curtis K.
Buck, Gertrude B., wife Harrington
Burmingham, John M.
Burmingham, Ethyle W., wife J. M.
Burkhalter, Louis D.
Burkhalter, May M., wife L. D.
Burkhalter, Mary
Burkhalter, Patricia
Burkhalter, Louis D., Jr.
Burkhalter, Margaret, wife L. D., Jr.
Burleson, Donald C.
Buss, Dorothy W., wife Joseph R.
Butler, Byrd
Byers, Jean M., wife Frank
Campbell, Carrie
Carley, Homer
Carlson, Betty Lou
Carney, John D.
Carney, Marjorie, wife John D.
Carrithers, Ira T.
Carrithers, Winifred, wife Ira T.
Carrithers, Barbara
Carrithers, Ira T., Jr.
Carrithers, Winifred L.
Chadima, Harry J.
Chadima, Elsie, wife H. J.
Chadima, Richard W.
Chadima, Thomas L.
Chadima, Glen
Chadima, Lester C.
Chadima, Bernadine, wife Lester C.
Chadima, Donald B.
Chadima, Robert S.
Chadima, William L.
Chamberlain, Ethel, wife Wm.
Chamberlain, Parke
Channer, Georgiann D., wife Fred
Chehak, Lorene M.
Chehak, Susan
Chehak, Milo
Chehak, Lenore, wife Milo
Chehak, Kathryn A.
Chehak, Sheryl L.
Cherry, Agatha
Chill, Jacqueline, wife Dan
Choate, Roy E.
Choate, Minnie, wife R. E.
Clark, Alberta, wife R. S.
Clark, Helen S., wife A. B.
Clark, James H.
Clark, James S.
Clark, Lucien
Clark, Madge, wife Lucien
Clark, Nellie, widow E. C.
Clark, Joseph, Jr.
Clark, Jean N., wife Joseph Jr.
Clements, Mary Jane

Cleft, Vera
Collins, Arthur
Collins, Faith, widow M. H.
Collins, Grant
Conkling, Martha, wife Russell
Conrad, Selma, widow F. J.
Cookl, Helen, wife Herbert J.
Cooper, Catherine, wife James
Cooper, John R.
Cormack, William B.
Cormack, Marian D., wife W. B.
Cornwell, Gus H.
Cornwell, Emily, wife G. H.
Cornwell, Constance
Cornwell, Don
Covert, Catherine
Cowan, Lois
Cowan, Myrtle
Cowden, Samuel
Cowden, Sarah
Crain, Genevieve
Craft, Gordon
Craft, Kermit
Craft, Florence, wife Kermit
Crawford, Della, wife James
Crawford, Grace, widow J. Lynn
Crawford, George
Crawford, Jennings
Crawford, Grayce, wife Jennings
Crawford, John L.
Crawford, Louise
Crawford, Marjorie
Creswell, Robert B.
Creswell, Marjorie D., wife R. B
Cross, Joe
Cross, Burdine, wife Joe
Cross, Dan N.
Crull, Clifton
Crull, Loretta, wife Clifton
Crull, Ann
Culver, W. C.
Culver, Mary C., wife W. C.
Curtis, George
Cutler, Harry O.
Cutler, Josephine, wife H. O.
Cutler, Richard
Daehler, Max
Daehler, Mary B., wife Max
Daehler, Rockwell
Daehler, Mark
Daehler, Max, Jr.
Daly, Cynthia A.
Daly, David
Daniel, Charles M.
Daniel, Jane L., wife C. M.
Daniels, Robert R.
Dart, Lulu, widow J. Carl
Davenport, James
Davenport, John
Davenport, Mary E.
Davis, Barbara, wife Robert
Davis, J. Elliott
Davis, Virginia, wife J. E.
Davis, Mary H., wife Drury
Deacon, Clara, widow Wm. M.
DeForest, Marie T., wife Newton
Dennis, Florence M., wife Louis D.
Dennison, William
Dennison, Elizabeth P., wife Wm.
Dilly, Mary E.,
Dows, Sutherland
Dows, Frances, wife Sutherland
Dows, Sutherland, Jr.
Dows, Peter
Dows, Nellie, wife Peter
Dunker, Harry W.
Dunker, Helen, wife Harry W.
Dunker, Thomas
Dunlop, James A.
Dunlop, Genevieve, wife J. A.
Dunn, Allen I.
Dunn, Anita S., wife A. I.
Dunshee, Walter
Dunshee, Barbara
Dunshee, Patricia
East, Calvin H.
East, Rebecca P., wife C. H.
Easton, Esther, widow Clark
Elderkin, David M
Elderkin, Frances T., wife D. M.
Elwood, De Elda
Ely, Charles F.
Ely, Ella, widow Fred W.
Ely, Sturgis
Ely, Henry S.
Ely, Bessie S., wife John S.
Ely, John M.
Ely, Laurel S., wife John M.
Ely, Frederick D.
Ely, John M., Jr.
Englbretson, Belle, widow Albert E.
Erickson, Edna
Erwin, George L.
Erwin, Charlotte A., wife G. L.
Erwin, Nelle
Evans, Hazel
Evans, Renald
Evans, Virginia, wife Renald
Ewing, Katherine
Farrell, Jeanne R., wife Robert E.
Farrow, Agnes
Felthouse, Laura M., wife John E.
Fenner, Clarence L.
Fenner, Velma, wife C. L.
Fenner, Norinne
Ferguson, Ada
Ferguson, J. Harold
Ferguson, Kietha W., wife J. H.
Ferguson, David
Ferman, Carrie E., widow Kent C.
Files, Edward
Files, Grace, wife Edward
Fisher, Fred
Fisher, Lois, wife Fred
Fiske, Mary M., widow E. O.
Fitzpatrick, Frederick
Fitzpatrick, Margaret, wife F. H.
Flodin, Betsy J.
Floyd, David
Fortune, John H.
Fortune, Lois F., wife J. H.
Frank, Florence
Franken, Amnie, widow Edwin
Franken, Katherine
Franken, James
Franken, Virginia, wife James
Frederick, Gilbert H.
Frederick, Grace, wife G. H.
Freeman, Chester V.
Freeman, Dorothy wife C. V.
Fuhrmeister, Nellie
Fuhrmeister, Luther

Fuhrmeister, Sioux,
wife Luther
Fuhrmeister, John C.
Fulkerson, Jean,
wife Frank
Funk, John
Gage, Florence A.,
wife Harry M.
Gage, Avery M.
Gage, William H.
Garnes, Mary,
widow E. B.
Gauger, Mary
Gearhart, Ralph W.
Gearhart, Marie,
wife Ralph W.
Gearhart, Ralph W., Jr.
Gilbert, George
Gongwer, Laura L.,
wife of L. L.
Gordon, J. Pemberton
Gordon, Lillian,
wife of J. P.
Graefe, Harriet,
wife Harry
Graham, Howard O.
Graham, Dorothy,
wife H. O.
Graham, Dorothy Ann
Graham, James H.
Graham, William H.
Green, William H.
Griffin, Marion,
wife C. V.
Griffin, Robert
Griffith, John W.
Griffith, Elizabeth,
wife J. W.
Grover, Glenn Irving
Graves, Flora,
wife W. R.
Haig, Jacque, wife V. G.
Haley, Merry Jaine
Hall, Jane
Hall, Margaret,
wife Howard
Hamblin, Dora Jane
Hamblin, Maurine
Hamilton, Hazel,
wife Wallace
Hanna, Jane
Hanna, Edna,
wife John H.
Harding, Gertrude,
widow John B.
Harliss, George N.
Harless, Mary G.,
wife G. N.
Harmer, Alice
Harmer, Barbara
Harms, August
Harms, Olga,
wife August
Harper, Berlin
Harper, Wilda V.
Horten, Doris B.,
wife Samuel
Hartsell, H. Dean
Hartsell, Mildred,
wife H. D.
Healey, George B.
Healey, Marian,
wife G. B.
Healey, Edward
Healey, Marian
Hedges, Harry T.
Hedges, Fannie,
wife Harry T.
Hedges, Horace G.
Hedges, Coleen
wife H. G.
Hedges, Horace, Jr.
Hedges, Sam
Hedges, Dixon D.
Heer, Armenia,
widow Charles C.
Heidel, John
Heidel, Alice L.,
wife John
Henderson, Herbert
Henderson, Nelle,
wife Herbert
Heiney, Mary B.,
Henry, Albert
Henson, Fred
Henson, Esther,
wife Fred
Hess, Russell I.
Hess, Ruth, wife R. I.
Hickenlooper, Vienn
wife Bourke B.
Hickenlooper, Jane
Higbee, Alice,
wife Glenn W., Jr.
Hilborn, Shirley
Hill, James D.
Hill, Nancy,
wife J. D.
Hill, Eunice
Hinton, Robert
Hirsch, Kathryn
Hobel, Nancy
Hodgson, Etta,
wife James B.
Hoffman, Barbara,
wife Charles
Hoffman, Russell
Holdeman, Alden, Jr.
Holdeman, Lucille
Hollinshead, Byron S.
Hollinshead, Clara,
wife Byron
Holmes, Stewart G.
Holmes, Josephine,
wife S. G.
Holmes, James
Holmes, William
Holscher, Ilah,
wife Henry E.
Holt, Mary
Homsey, Beverly
Hootman, Samuel T.
Hootman, Grace,
wife Samuel T.
Hootman, Mary
Hootman, Richard
Hootman, Warren
Houser, Donald S.
Houston, Morton B.
Houston, Jean, wife M. B.
Houts, Mary B.
Houts, Dorothy
Houts, Eleanor
Howell, Jeanne
Howell, Janette
Howells, Henry
Howells, Norine,
wife Henry
Howells, Laurine
Howell, Willa
Hoyman, Elmer B
Hoyman, Jeanette,
wife E. B.
Hoyman, Isobel
Hoyman, William G.
Hoyt, Elizabeth N.
Hromatko, Anna,
widow F. G.
Hubbard, Helen V
Hughes, William J
Hughes, Nettie,
wife W. J.
Hughes, Alice
Hughes, Dwight
Hughes, Hazel,
wife Dwight
Hughes, Ralph E.
Hughes, Ruth,
wife Ralph E.
Hughes, Robert H
Hughes, Fannie,
wife Robert
Hughes, Robert F.
Hughes, William G.
Hughes, Lillian
wife R. W.
Hull, William
Hull, Mary P.,
wife William A
Hunter, Jane
wife Harry E.
Hunter, Diane
Hume, J. Malcom
Hume, Florence,
wife J. M.
Huntington, Ariel

Huntington, Helen, wife Arthur
Huntington, Robert
Huntington, Jane, wife Robert
Irons, Mary, wife Robert
Irvin, Martha
Iseminger, Ernest
Iseminger, Gertrude
Jamison, Howard E.
Jeffrey, Katherine, widow Ray
Jenkins, Ellsworth L.
Jenkins, Alma, wife E. L.
Johnson, Anna H., widow J. H.
Johnson, Charles
Johnson, Maude, wife Charles
Johnson, C. Paul
Johnson, Mabel, wife C. P.
Jones, Charles D.
Jones, Norma wife Charles D.
Jones, Gordon
Jones, Haverly V.
Jones, Jane, wife H. V.
Jones, Maxine
Jordan, Francis R., wife William
Julius, George K.
Kanealy, Charlotte
Kanealy, John
Keehn, Percy
Keehn, Dorothy, wife Percy
Keehn, Richard
Keehn, W. G.
Keehn, J. D.
Keehn, Jeanne, wife J. D.
Kewley, Adeline, widow James
Kessler, Eliza H., wife Carl
Kepler, Harry E.
Kepler, Grace, wife H. E.
Kerr, Marjorie, wife Daniel
Kerr, Rosemary
Killian, Edward
Killian, Hildeer, wife Edward
Killian, Richard
Killian, Gerald
Kinkead, Vernon D.
Kinkead, Margaret, wife Vernon D.
Kinsley, Charlotte, wife Howard
Kirk, Douglas
Kirk, John
Klay, Dorothy
Kleitsch, Dorothy wife D. W.
Klinger, Leo
Klinger, Helen, wife Leo
Kluss, Fred J.
Kluss, Maudl, wife F. J.
Kluss, Esther
Kluss, Wilfred
Knickerbocker, Elizabeth, K. wife William
Knolk, Carol, wife Paul
Knox, James G.
Koenig, Myron
Koenig, Marguerite, wife Myron
Kopecky, Edward
Krumboltz, Dwight
Krumboltz, Margaret, wife Dwight
Krumboltz, John
Krumboltz, Mary
Kubias, Charles
Kubias, Bess, wife Charles
Kubias, Charles Jr.
Kubias, Richard
Kugel, Elmer B.
Kugel, Laura, wife E. B.
Kugel, Darlene
Kugel, Lorna
Kugel, Yvonne
Laird, George
Laird, Flora, wife George
Lambert, Margaret H., wife J. D.
Landis, Clyde G.
Landis, Nella, wife C. G.
Larner, Hester S., wife R. J.
Lash, Francis, wife Donald
Latham, Helen W., widow Orval R.
Lattner, Bill John
Laundermill, Maxine
Laurence, Jessie
Laurer, Marguerite, wife Eugene
Laurer, Anne
Laurer, Betty Jeanne
Lavouk, Helen
Layman, Edgar B.
Layman, Beulah, wife E. B.
Layman, Richard
Leake, Addie
Lee, Laura
Leiclet, Elizabeth, wife Herbert
Levsen, Helen R.
Levsen, Janice
Liddle, Emma, widow John T.
Lilley, Bertha, wife Theodore G.
Lindeman, Elmer
Lindeman, Gae, wife E. W.
Lindeman, Lowell
Lindeman, Margaret Gae
Listenwalter, Bessie
Little, Marvin
Little, Marian, wife Marvin
Little, Helen, wife Robert
Little, Dorothy
Little, C. Robertson
Loser, Juniata
Lozier, Margaret, widow John C.
Lozier, Gilman
Ludy, Ben Jr.
Ludy, Ruth, wife Ben Jr.
Lutz, Mary, wife Fred
Lyman, Esther, wife J. C.
Lynch, Elvira, widow T. T.
Lynch, Donald Jr.
Lynch, Kathryn, wife Donald Sr.
Lyon, Leonard P.
Lyon, Helen, wife L. P.
Lyon, Wallace
Lyon, Inez D., wife Wallace
McAllister, Frank W.
McBean, Frances H.
McCandless, Esther, widow Robert
McCauley, Anna
McClary, Harvey
McClelland, Bernice, widow Freeman
McClenahan, Ellen widow Wm.
McGregor, Myra, widow A. W.
McGregor, Bruce
McGregor, David
McGregor, Robert
McIntyre, J. Scott
McIntyre, Mildred, wife J. S.
Mackay, Donald
Mackenzie, Mary E., wife J. R.
Madison, Louise, widow Peter
Madison, Charles
Madison, Homer
Manatt, Russell

Manatt, Kathryn, wife Russell
Manatt, Robert
Mansfield, Lewis W.
Mansfield, Ella S., wife L. W.
Mansfield, James
Mansfield, Virginia
Manson, Ula, wife Charles
Marrow, Ethel
Marshall, Myrna, widow Clare
Marshall, Diane
Marshall, Harry
Marshall, Thomas
Marshall, Verne
Marshall, Marie Louise
Martin, Marian
Meaney, Harry E.
Meaney, Ruth, wife H. E.
Meierkord, Leonard
Meierkord, Helen, wife Leonard
Meierkord, Leonard A.
Melberg, Amos
Melberg, Elizabeth, wife Amos
Menkemeller, Mary Lou
Metzger, Glenn
Metzger, Mary, wife Glenn
Meyers, Margaret
Miller, Leland
Miller, Greta, wife Leland
Miller, Mary Frances
Montooth, Mary E., widow Charles
Moon, Barclay
Moon, Dorothy wife Barclay
Moon, Richard
Moon, Susan
Moon, Harriett
Moore, Kathleen
Moorman, Edwin
Moorman, Louise, wife Edwin
Moorman, Robert
Moulton, I. Harrison
Moulton, Helen, wife I. H.
Mounts, Philip
Mounts, Barbara, wife Philip
Mowrey, Harold
Mowrey, Ethel, wife Harold
Mowrey, Steven
Moyer, Florence, wife Charles
Mulvany, Sarah, wife Gerald
Munden, Richard
Munn, John K.
Murray, Laurel E., wife Rowland
Musker, William
Musker, Florence, wife Walter L.
Neatherly, J. L.
Neatherly, Martha, wife J. L.
Neff, Howard
Neff, James
Neff, Robert
Nelson, John A.
Nelson, Bertha F., wife J. A.
Newton, Rocky T.
Newton, Vera, wife R. T.
Noe, Dr. Carl
Noe, Eva, wife Carl
Noel, Alice, wife Leon T.
Noell, C. James
Noell, Martha, wife C. J.
Noell, Elizabeth
North, Anola, wife Earl
Northcott, Florence, widow John
Obrecht, Everett
Obrecht, Deanne, wife Everett
O'Brien, Orville
O'Donnell, Glenys, wife H. C.
O'Donnell, Barnes
Olmsted, Esther
Olson, Victor
Olson, Margaret wife Victor
O'Meara, Floy, wife Horace
O'Meara, Robert
Owen, Willeym
Owen, Norma, wife William
Owen, William, Jr
Palmer, Mary, widow Philip
Palmer, John
Palmer, Helen, wife John
Palmer, Katherine, widow Robert
Pametichy, Ruby
Parke, John
Parke, Dorothy, wife John
Parry, Robert
Parry, Hamilla wife Robert
Parry, Edward
Penningroth, Charles
Penningroth, Bertha wife Charles
Penningroth, Charlotte
Perkins, Wayne
Perkins, Lydia, wife Wayne
Perkins, David
Petersmith, Betty, wife Howard
Peterson, Lulu E.
Pfeiffer, Harry
Pfeiffer, Alta
Pfeiffer, Robert
Phillips, Clay
Phillips, Pauline, wife Clay
Phillips, Clay Jr.
Phillips, Gerald
Pickford, Rollo S.
Pickford, Altah, wife Rollo S.
Pickford, James
Pickford, Peter
Pickford, Rollo Jr.
Pickford, Roswell
Pickford, Kate, wife Roswell
Pickford, David
Pickford, Roswell, Jr.
Pickford, Thomas
Pierce, Semion B.
Pierce, Ione, wife S. B.
Pirnie, Lowell
Pirnie, Thomas
Pletts, Janet, wife Harold
Platt, Seymour
Platt, Barbara, wife Seymour
Porter, Myrtle, wife Del
Pownall, Bertha
Pratt, Virginia, wife Lynn
Preston, Bernice, wife R. J.
Prohaska, Elmer
Putnam, Ruth
Ransom, Harley C.
Ransom, Laura, wife H. C.
Rasdal, Robert W.
Rathe, Harriet, wife Gustave
Ravenscroft, T. E.
Ravenscroft, Ethel, wife T. E.
Ravenscroft, Glenn
Ravenscroft, Jean, wife Glenn
Ray, Paul
Ray, Mary E., wife Paul
Reed, Nathan
Reed, Reeta, wife Nathan
Reesink, Chester
Reesink, Cathryn, wife Chester
Reesink, Marilyn
Reeves, Velma

Reid, Harold
Reid, Rosemary, wife Harold
Rieniets, John
Rieniets, Martha, wife John
Rieniets, William
Riley, Jane, widow Robert
Riordan, Ann Elizabeth
Riordan, Billie
Riordan, John
Robbins, Lewis
Robbins, Dorothy, wife Lewis
Robertson, William
Robertson, Emma, wife William
Robertson, Jennie
Rodhouse, T. J.
Rodhouse, Erma, wife T. J.
Rodhouse, Tom
Rae, Elizabeth, wife W. M.
Roehlk, Edward
Roehlk, Anna, wife Edward
Ross, Elizabeth
Rowley, Barbara, wife Marlyn
Roth, Walter K.
Roth, Elizabeth, wife W. K.
Ruml, Wentzle
Runyon, Letitia
Russel, Nelson
Russel, Alvaretta, wife Nelson
Saar, Gertrude, wife Jesse
Sargent, Amor
Sargent, Grace wife Amor
Sargent, Grace E.
Schenkin, Irene
Scholten, Edythe, widow John
Schultz, Inez, wife W. O.
Schump, Helen, widow Ralph
Schuyler, Madge, widow Samuel
Schneider, Thomas
Schneider, Virginia
Scott, Cecil
Searles, Richard
Sedlacek, Milo
Sedlacek, Tillie, wife Milo
Sedlacek, John
Sedlacek, Patricia
Severa, Margaret, wife Lumir
Severa, Jean
Severa, Eleanor
Severa, William
Sgarlata, Carla
Shackell, Pamela
Sharron, James
Shirer, John
Shirer, Josephine
Shive, Philip W.
Shive, Helen, wife Philip
Shive, Tom
Shive, James
Shuttleworth, Craven
Shuttleworth, Frances, wife Craven
Shuttleworth, Ann
Shuttleworth, William
Simmons, Mary E.
Smith, Adah, widow Isaac B.
Smith, Stevan
Smith, Annie Y.
Smith, Arthur
Smith, Robert
Smith, Vivian, wife Fred
Smith, Patricia
Smith, Wallace
Smouse, Mabel
Snow, Ruth
Soule, Elizabeth, wife W. R.
Soutter, Caroline
Sommer, Edward
Sommer, Paulene
Sones, Mabel
Spicer, George
Spicer, Myrtle, wife W. G.
Starman, John
Starman, Gay, wife John
Stamats, Sarah Jane
Stansbury, Reina, wife John
Stansbury, J. Robert
Stewart, Ina, widow J. D.
Stewart, Laura Pearl
Stephens, Jane, wife Benjamin
Stine, E. Dale
Stine, Madeline
Stoddard, Roy
Stoddard, Margaret, wife Roy
Stoddard, Roy Jr.
Stonebraker, Robert
Stonebraker, Eleanor, wife Robert
Story, Alice
Stro e, Elaine, wife Faraday
Sutherland, Ayle
Swab, F. Eleanor
Swab, Grace
Swearingen, Jane wife John
Tague, L. F.
Tague, Daisy, wife L. F.
Tague, Marilyn
Taylor, Allen
Taylor, Belle, wife D. M.
Taylor, Della
Taylor, Harman
Taylor, Dorothy, wife Harman
Taylor, Marian
Taylor, Samuel
Taylor, Helen
Taylor, James
Taylor, Cleo, wife James
Taylor, Robert D.
Taylor, Retta, wife R. D.
Taylor, Eleanor
Taylor, Robert H.
Taylor, Roy
Taylor, Margaret, wife Roy
Thomas, Carl
Thomas, Beatrice, wife Carl
Thomas, Rufus Lee
Thompson, Laura
Thompson, Malcolm
Thompson, Malcolm, Jr.
Thompson, Mary Alice
Thompson, William G.
Toof, Margaret, widow V.
Toof, Mary Esther
Torson, Arthur
Tracy, Pierre.
Tracy, Cecil, wife Pierre
Tracy, Patricia
Treichler, J. Rhoades
Treichler, Nina, wife J. R.
Tschirgi, Arthur
Tschirgi, Mary, wife Arthur
Turner, David
Turner, Hilda, wife David
Turner, Laura
VanDyke, Elizabeth, widow Alfred B.
VanMeter, Robert L.
VanMeter, Esther, wife Robert L.
Vavra, John
Vesely, Margaret, widow William F.
VonLackum, J. Kenneth
VonLackum, Herbert
VonLackum, John
VonLackum, Marion
Vetter, Frank
Vetter, Margaret, wife Frank
Vetter, Peggy
Vincent, William

Wackerbarth, Carl
Wackerbarth, Marjorie, wife Carl
Wadsworth, Edwin
Wadsworth, Arlene
Wadsworth, Ann
Wadsworth, Mary Ella
Walch, Louis R.
Walch, Catherine, wife L. R.
Walch, Richard
Walker, Gertrude
Walker, Ralph
Wallace, Eurydice
Wallace, Bonnie, wife Tom
Wallar, Gene
Walpole, John
Ware, Sheryl, wife Jack
Warner, Bernard
Warner, Margaret, wife Bernard
Warner, Ilene
Warner, Frederick
Warren, Bertha, widow D. W.
Warriner, Thomas
Warriner, Harwood
Warriner, Frances, wife Harwood
Warriner, Robert
Walters, John
Walters, Ann, wife John
Weaver, Edwin
Welch, David
Weld, LeRoy
Weld, Lulu, wife LeRoy
Weld, Rose Esther
Wells, Frank
Wells, Wilma, wife Frank
Wendorf, Harold
Wendorf, Jeanne, wife Harold
Wernimont, Claribel, wife Ray
West, Bruce
West, Edna, wife Bruce
West, Allane
West, Douglas
Whipple, Jeanette, widow Milo
Whipple, William
Whipple, Katherine, wife L. M.
White, Bernice
Wicks, Russell
Wicks, Irene
Wilder, Stephen
Wilder, Bertha, wife Stephen
Wilder, Tudor
Wilfong, Howard
Wilfong, Laura, wife Howard
Will, Carol, wife Philip
Williams, Jeanette
Williams, Ruth, wife Harry
Wilson, Anna Laura, wife Stewart
Wilson, Joan, wife Ronald
Winslow, Emily, widow Edward
Winter, Fred
Winter, Mildred, wife Fred
Winter, Robert
Winterberg, Lee
Winterberg, Frances, wife Lee
Winterberg, May
Wottitshek, Anna E.
Wottitshek, Mary A.
Wolverton, Ben
Wolverton, Dora, wife Ben
Wolverton, Ben Jr.
Wolverton, Mary Ella
Wood, Robert
Worst, William
Worst, Jennie, wife William
Wright, Thomas
Wright, Jean, wife Thomas
Wright, Thomas S.
Yarnell, Anna, wife Thomas
Zalesky, Janne
Zanka, Frank
Zanka, Irene, wife Frank
Zanka, Douglas
Zanka, Nancy
Zerzanek, Evelyn
Zoller, Katherine, wife James
Zuber, George

THE BUILDINGS

"This is none other but the house of God and this is the gate to heaven."

In this section is the history of the physical plant of our church. It includes the building now in use and an earlier one on a different site, two successive chapels on the present site and the manse. The story of the first building is here reprinted from the book published in 1887 on the occasion of the fortieth anniversary.

THE FIRST CHURCH – LITTLE MUDDY

Historical Sketch by Dr. J. F. Ely

Written in 1887

The records of our church society were lost by fire in 1867, and in consequence we have now only such particulars and data regarding our first church building as are to be obtained through the personal recollections of those now living and who were identified with it.

Prior to the year 1850, the services of the church were held in the school house then standing on the site of Mr. B. F. Howland's present residence on Second Avenue. This school house was used for public meetings of every character, religious, political and literary, and sometimes for social gatherings.

The church society was formed in April, 1849, nearly two years after the organization of the church. The society was duly incorporated in June, 1849. Immediate measures were then taken to procure ground and erect a house of worship.

Free Lot Secured

The town lots were, at this time, divided among the original proprietors, and there was the understanding among them,

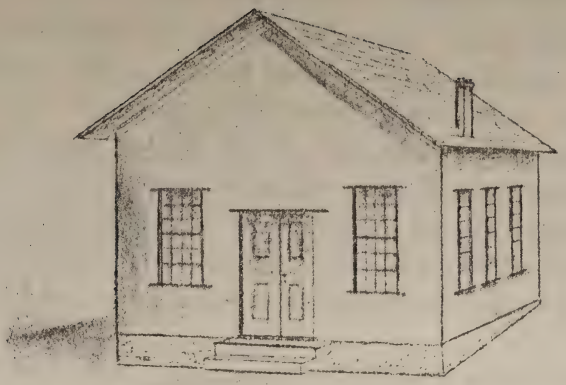
that whenever any society wished to build a church, and should select any vacant residence lot for the purpose, such lot should be deeded over free of cost. The society selected a very eligible lot on the southeast corner of Second Avenue and Third Street, then some distance from the business part of the town. This lot was most cheerfully deeded over to the trustees by the owner, Mr. Addison Daniels.

It was then decided to build of brick. Learning that a good brickmaker lived at Dubuque, the building committee invited him to come down. He proposed to make the brick and put up the walls at a very reasonable rate, but said he must have at least $400 advanced in order to prepare his brickyard. The society agreed to this, though it was a large sum to raise in cash in those days. By a great effort, however, it was raised and placed in his hands.

Gone With the Wind — $400 to California

The contractor, after making arrangements for land, labor and wood, went home, and this was the last seen of him, or of the money. We learned sometime afterwards that he had gone to California with the throng of adventurers attracted there that spring by the gold fever. This untoward loss was irreparable, occasioned great discouragement, and wholly changed our plans. The brick building was given up, and one of some other and cheaper material was discussed, with the final result of sending a committee to Jones County to examine the merits of "Grout" walls. The committee reported so favorably that this material was adopted.

The times were close, and very little of cash subscription could be obtained, and only a limited amount of labor, lumber, and other material could be gathered now. The season was far advanced. It was near the close of summer, but the indomitable spirit and perseverance of our worthy pioneer pastor never ceased to encourage the hearts of his flock, and the people with a willing mind began the work. The stone foundations of the

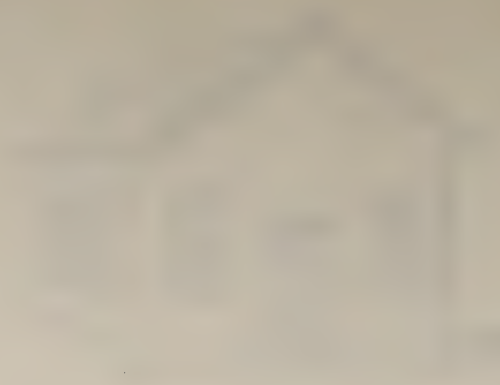


LITTLE MUDDY

"The Little Muddy" plaque was placed during the centennial observance on the old post office building, corner of Second avenue and Third street, Southeast, site of the original building in 1851.

building, 26 by 40 feet, were soon laid. The superstructure was a slow and very tedious process. Troughs of heavy plank, having a width inside of fourteen inches and sixteen inches high, were laid on the foundations. These were filled with broken stones to the top; then the grout was poured in covering the stone. After hardening, which often required some days, the troughs were raised up, and again filled. This process was repeated till the desired elevation was attained.

There were many and various trials all through the raising of these walls. For some three months, the soul of both pastor and people were almost daily vexed by untoward circumstances. No system or regularity of work could be maintained. It often happened in fair days hands were short. Again, in a damp time, when little or nothing could be done to advantage, help was too plentiful. The new walls were several times badly washed by heavy rains and these last named accidents gave rise to the sobriquet of "The Little Muddy," by which the church was familiarly known ever after.



The names of all who labored on these walls are not now known, but a few of them are remembered. First was the pastor, Mr. Jones, who never hesitated in laying aside his ministerial dignity for the occasion; taking off his coat day after day; driving a team for water, lumber, stone or lime; and engaging cheerfully in anything else his hands could find to do in furtherance of the work. The elders, Messrs. Kennedy and Lutz, were not a whit behind the pastor in their zealous efforts.

The people, too, stimulated by these worthy examples, made what were then large subscriptions, payable mainly in labor and material. Foremost among these was John L. Shearer, who devoted his whole time to the superintendence of the work. There were also J. R. Stuckslager, John P. Glass, the brothers John and Charles Weare, the Carroll boys, Isaac and George. Fred Burkhardt is also remembered as a faithful hod carrier. These men were most relied upon, and did most of the work. Among them a young blacksmith, named William Stewart, who may be known by some present, as his shadow, from that day to this, has never ceased to be around when anything was to be done. It is worthy to be noted that all these men last referred to, and including Barnet Lutz, who thus labored on the walls of the old church, are still in the good providence of God among us, and most of them, if not all, are here present with us today.

As ever in the progress and work of this church, our ladies did their part in this emergency, affording most substantial aid and encouragement. They had then no great organization like the "Chapel society." It was but a common sewing society in that day, yet the few were willing and anxious to do what they might. In various methods they contributed to the work. It is remembered of them, as one of the incidents of the time, how considerate and thoughtful they were of the comfort of the workmen, when they provided those bountiful supplies of hot coffee, doughnuts, and such for the weary and worn en-

gaged on these walls of our Zion. Most especially was this kindness appreciated by those who came in to work from the country.

Financial Aid From the East

It was late in the season when the walls were completed. An effort was made to get on a roof before the winter set in, but this failed, it is supposed partly from the inability to obtain a skilled mechanic who could do it properly, but mainly from lack of means to do it. The situation during the winter of 1849-'50, and the needs of the society are so well told in a letter of date, December 28, 1849, from Mr. Jones to Mrs. Ely, who was then absent at Rochester, N.Y., that it is here exactly quoted as follows:

"Our church is only half covered. It was impossible to get the work that was subscribed, even enough to get the roof on before the cold weather set in. The first warm spell however that comes, I presume we shall get that much accomplished. We have now, if we can get our subscriptions in work, just about funds enough to enclose it. And I conclude that, say, two hundred and fifty dollars more will lath it inside and out, and put in the seats and pulpit. But where these $250 are coming from is more than I know. I look to you as our representative in Rochester to lend us a helping hand. Please ask your minister if he will recommend it if he thinks the cause a good one. If the friends there help us a little in our extremity, and thus forward the work of building a house in which we may worship God, they will be none the poorer for it 100 years hence, but all the richer, and they may have, meanwhile, the consciousness of helping the poor and needy. Ask them, for Christ's sake and from love to His cause, to assist His poor, and the blessing of those in want will fall upon them."

This urgent appeal was not in vain. About $100 were contributed by eastern friends, and this amount, with what could be realized on subscriptions, was sufficient to complete the

roof, lay the floor, and put in the doors and windows. The house was thus enclosed in the spring of 1850.

Furnishings and Bell

Temporary arrangements were then made for holding services in it during the summer, and until such time as further means would enable us to put in good, comfortable seats and a respectable pulpit, and to do the necessary plastering, painting, and so forth. The first seating was of slabs, dressed off and raised on legs. A few chairs and a small table on the platform made up all our furniture. The seats, without backs, were anything but comfortable, yet the inconvenience was borne cheerfully and with a feeling of gratitude that we were permitted to worship God in our own house.

During the summer, a fine-toned bell weighing about 325 pounds was procured through the efforts of the ladies' sewing society. It was first mounted on a frame about fifteen feet above the ground. Afterwards it was placed in a tower erected of wood in front. This tower was eight feet square, and about thirty-five feet high. A convenient vestibule was formed by the lower portion. The bell was used not only for church services and other meetings, but also for many years it rang out fire alarms, and its clear tones were heard in the dawn of the great national holiday.

But the society did not rest under these circumstances. A careful estimate being made of the full cost of suitable furnishings, and of the further work necessary on the building, it was found that $75 in cash would be required over and above what we could provide. This amount was loaned from the Church Erection fund of the Des Moines Presbytery, the society giving three notes of $25 each, payable respectively in one, two and three years. These notes were secured by mortgage of the church property. The work was all completed during the fall of 1850. The plastering, inside and out, was the first job of the kind done in Cedar Rapids by the old firm of Smith (W. W.)

& Williams, and proved a good advertisement for them. Who made the pews is not remembered, but they were handsome and convenient, made of walnut and oak. The pulpit was constructed by Mr. Henry Nelson, of heavy black walnut, and was a very elaborate affair.

Dedication

The building was dedicated on Sunday, January 12, 1851, and that is all the record we have of the fact, or any particulars concerning it. Those present will remember it was an occasion of profound thankfulness to God for His goodness to us, and one of sincere and hearty congratulation among all of our people.

This church served its purpose well through the pastorates of Mr. Jones, Mr. Dudley, and Mr. Atherton, and also for the first five years of Mr. Knox's ministry. During this period it was twice found necessary to enlarge its borders, the first time in the spring and summer of 1859, when twenty feet was added to the length, increasing its capacity about fifty per cent. The new walls were of brick and plastered so as to correspond with the old walls. For this the society was again compelled to go outside the church for funds. Two hundred dollars were obtained from the Assembly's Church Erection board, on the condition that an annual collection should be taken in the church for the Church Erection fund until the amount should be repaid.

The second enlargement was made after it was resolved by the society to build the present stone church. A portion of the east side wall on the rear end was taken out, and a frame "L" added. This new room was profanely designated as "the church kitchen." Why, it never appeared, but it afforded about forty additional and very convenient sittings. Our last public service in the old church was held on Sunday morning, February 28, 1869, but for several years after, the weekly prayer

meetings and social gatherings were continued there, as was also the Sunday school for a time.

The foregoing history imperfectly traced as it is, for lack of recorded data, will serve to show not only the great privations endured by the early settlers of Cedar Rapids, but more especially, the self-denying labors and faith of those men and women who thus endeavored to honor their God by erecting here the first "Temple to His praise," and who shall doubt that His signal blessing has crowned these humble efforts all along this time, and through our subsequent history? Many here present can look back to the prayers and ministrations in that dear old church, and testify to their awakening and blessed influence, leading them to a godly life. And how many more of Christ's sincere followers, of those present and absent, and of those "gone before" did there renew their spiritual life and strength! To all who participated in raising its walls, and to all who worshipped within them, the memory of the Old First Church is sweet and precious.

HISTORICAL SKETCH OF THE STONE CHURCH

By E. E. Leach (1887)

In the year 1865 it became apparent to many of the members of this church and society that they would soon require a more commodious place of worship than the so-called "Little Muddy," of which you have heard from our brother, Dr. Ely, for during that year, and the spring following, that loved place was ofttimes crowded to its full capacity. During the winter of 1865 and '66 several informal meetings were held for consultation, and during that winter it was determined that plans for a larger edifice should be procured, which might be submitted to the congregation for examination and approval.

During the latter part of that winter a sketch was received from L. B. Dixon, Esq., of Chicago. This sketch represented a building nearly the size of and not very unlike the present build-

ing, now the rebuilt edifice. The estimate of cost was $22,000, which figures caused the wise heads to shake an unspoken "no," and after much discussion, it was deemed unwise to attempt so great a work as that of building after the plans before us. They were consequently returned to Mr. Dixon with a request that they be reduced in size and otherwise changed, so that the cost of construction should come within what was then considered our financial capabilities and the financial possibilities of our friends far and near, including the friendly Church Erection board. About that time some of our people who could look (in imagination) into the future of our city, thought it unwise to build on the old church lot, and a committee to whom the location was referred found that these two lots now occupied could be purchased for $1,000, and recommended that they be secured.

New Location Too Far Out?

At first there were many who objected to the change, and not a few of the objections offered were based upon the belief that this place was too far from the center of town. The lots were however chosen and contracted for, the plans being ordered executed to conform to the changed location. The second plans were received in March of 1866, and fully adopted in the fall of that year, the estimated cost being $15,000, which estimate was thought to be too low. The important question then was how to raise $15,000 and more. After many meetings for counsel it was determined that the work should be commenced if $10,000 could be secured. In October of that year, 1866, a subscription was started, and when completed contained 44 names, and the aggregate pledge of $10,455. Of this number of subscribers there were five with an aggregate subscription of $425, no part of which ever was paid, so that of the original and available amount pledged, there was $10,030 from 39 persons. In March of 1868, another list was made, and the sum of $2,100 raised.

Building Started 1867

About the 15th of May of 1867, work was commenced on the foundation, the first stone being laid, not according to the ancient and approved plan of laying the corner stone with imposing ceremony, or according to the modern plan with a speech from the most prominent politician at hand, but in a quiet manner the first stone was laid in the center of the back wall, and directly back of where the pulpit afterward stood. It is a sad thought for some of us who were deeply interested in the placing of that first stone to know it has no (marked) place in the present structure.

The foundation stones were not all laid as easily as the first, for on the Third Avenue side, about 40 feet from the corner of the tower, there was a change from clay to quicksand, which extended from that point to a point past the center of the front on Fifth Street. When this was discovered, there were many who predicted that a wall could not be built on the two kinds of earth without soon showing defects. Into the trenches dug, where appeared only sand and water, were put many hundreds of cubic feet of broken stones which disappeared as fast as put in, until at last they found bottom and the elevation for the footing stones was reached. On these fragments of stones still securely rests the immense weight of the tower. The contract for the stone work was to have been completed in September. When winter came the side and back walls were up, and the roof on, but the roof and tower walls incomplete.

Damaged by Storm

The contract for the wood work was let to our well-known contractor, L. Wallace, and it is but just to say that his part was faithfully performed, yet not without encountering very serious difficulties, arising in part from our financial straits and in part from the elements. On the eighth day of May, 1868, there came this way one of the free and easy cyclones

of Iowa, (the like of which has made our state famous) and gently, or otherwise, lifted about one-fourth of the roof, and after the storm had passed, that part of our building was found across the street, and in the park.

On the following morning, the pastor of the Baptist Church, the Rev. Mr. Cooley, (a good man) thinking to jest with our good Mr. Knox, called at his door to say that "the wind had blown the blanket off from our elephant;" and so closely had the writer been identified with the work of building thus far, that it was soon currently reported that the wind had blown the blanket off from "Leach's elephant." But if, as reported, or rather intimated, that it was an elephant on our hands, it was soon again blanketed and the blanket more firmly secured against future storms.

In July, 1868, it became necessary for the building committee to complete the stone work of the front and tower, which was done during the heated term of that year, a time well remembered by many of our citizens on account of the extreme heat. This part of our work was completed on the eighth day of August at a cost of $832 above the contract price, no small sum to be added to the already heavy load we had to move. From this time forward there was no break in the prosecution of the work until the last nail in the carpet was driven just before midnight of Saturday, February 27, 1869, three years from the receipt of plans, and nearly two years from the commencement of the work.

Financing the New Building

In receiving the subscriptions, reports of treasurer, and statements of accounts, it is found that the whole work, including cost of lots, aggregated a sum of $27,121.77, exclusive of cost of chapel, which as is well known was built some years later. At the time of dedication, February 28, 1869, there remained an indebtedness of $11,000 dollars, showing that the sum of more than $16,000 had been raised and paid by the small congregation of 1867 and '68, and their friends.

This was not accomplished without great effort and much anxiety on the part of those having the work in charge. Several times when pay day arrived, it was not clearly seen where the money was to come from for the labor. More than once money from distant friends was received which seemed to come just at the right time to help meet the demands of that day. One of the first donations recorded as having been received was a check from a prominent New York merchant, an unsolicited gift, and came to hand two months before the work was commenced. The last article placed in the house before the dedication, (the Bible now in use), was the gift of a Mr. Livermore, a prominent Boston merchant, and was accompanied with very choice words of Christian greeting.

After the dedication, there remained an indebtedness of $11,000. Towards paying this amount we received $2,000 from the Church Erection board, upon the condition that the house be dedicated without any mortgage debt, which situation was brought about by individual members of the church becoming responsible for the future payment of a loan of $9,000. For several years this individual guarantee was kept good, and I believe until the whole sum was paid. The records show that the ladies raised and paid nearly $1,000 up to the day of dedication, and it is believed they afterwards pledged and paid $2,000 of the $9,000 loan. Besides this large work accomplished by the ladies unitedly, I would remind you of a noble deed of one who you know was one of the charter members 40 years ago. I refer to the memorial gift of the church bell that has these many years called us together for divine worship.

The Bell

Our church bell, the tone of which is so familiar to us, was the gift of Mrs. Dr. Ely, and was purchased by her at a cost of $1,000. It has a history worthy of note. A bell was received and placed in the tower and by the manufacturer warranted for one year, but to the discomfort of all it soon sent forth a

sound that told of a disaster. It was broken. Arrangements were made by Mrs. Ely to return it to Troy, N.Y., to be recast, and it was in due time returned made whole. After putting it again in place it was used but a short time when a second defect appeared; it was again broken. This second disaster led to some interesting correspondence with the maker, but it was again returned and made whole, and this, the third one, the same one, remains to this day as a familiar friend to us all. During the removal of the second (I think) it fell from the top, crashing through the ceiling and two floors, and landed in the basement; such is the history of our church bell.

Special Mention of Ely and Walker

The review of the ways and means of those days should not pass without bringing to your notice the noble work of two of our members, (Bros. Dr. J. F. Ely and W. W. Walker) whose contributions towards paying for the whole church property, including the chapel, was more than $9,000, and considerably more than one-fourth of the entire cost of the church property previous to the recent enlargement.

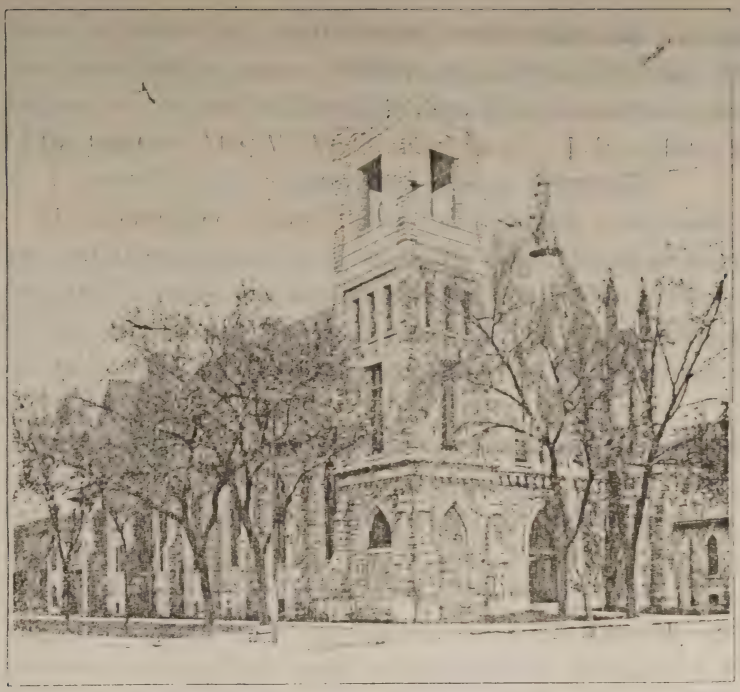
Nor should we close without reminding you of the place in this work that was so faithfully filled by Dr. Knox, our beloved pastor of those days — faithfully filled, because he bore upon his heart our burdens, and took them always to the Lord in prayer. So interested in all was he that many hours of night were passed without sleep, because of the anxiety felt that all should be done rightly and in perfect harmony, to the end that the Lord's name might be praised and His Kingdom built up. To his memory we owe much for suggestions made, and work done in a material way. Although his salary was small, many times he contributed from that small sum to aid the work. But above all material help, praise be to his memory for the love borne in his heart for each member of this church and congregation, which found expression in words of cheer, and wise counsel, the result of which remains to this day.

The last sermon preached in the old church was on the morning of February 28, 1869, by the pastor and from the words, "And God requireth that which is past." On the afternoon of the same day, the new house was dedicated. A sermon was preached by the Rev. J. A. Priest of Quincy, Illinois, from Psalms 90:17, "Establish Thou the work of our hands, yea, the work of our hands, establish Thou it."

And what better words can be used to close this review than those used by our pastor at that time as a form of dedication, the people all standing, as he said:

"For God these walls were reared; and now to God, the Father, Son, and Holy Ghost may they ever be consecrated. May this sacred desk ever be as a holy place of the oracles of truth and (we had almost said in the apostolic language) here, though we or an angel from heaven preach any other Gospel than that of the Lord Jesus, 'let him be accursed.' These seats to God we give; may they be filled always with attentive hearers of the word, believing, obeying, serving, and praising the Lord. Here in His own temple may God be glorified, sinners saved, and saints be prepared for glory, till generation after generation has passed away. May the Holy Spirit fill this place with salvation and glory, and from it send forth holy influences far and wide, even until the kingdom of God has fully come. 'Arise Oh Lord into Thy rest, Thou and the ark of Thy strength; let Thy priests be clothed with righteousness, and let Thy saints shout for joy. Say, O! Lord, this is my rest forever; here will I dwell for I have desired it,' and let all the people say, 'Amen'!"

And it is recorded that there was audible "amen" from all the people.



HISTORY OF THE ENLARGEMENT OF THE CHURCH BUILDING IN 1886

By Charles H. Clark

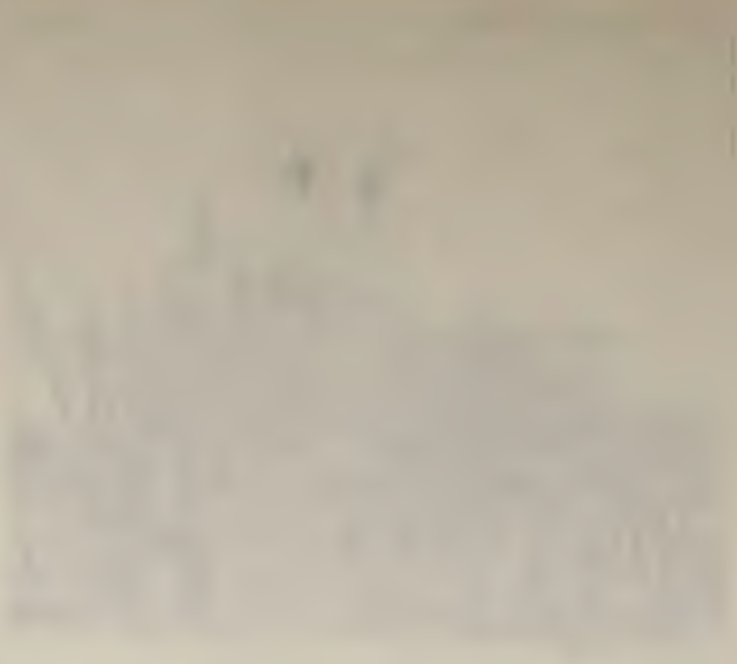
(Reprinted from the Fortieth Anniversary book)

In the fall of 1883, looking forward to the time when it should be necessary to make this enlargement, it was proposed to purchase the lot known as the "Weeks lot," that sufficient ground should be in readiness when the proper time came.

This proposal was endorsed by the trustees and society, and the lot was bought for $4,000, payable one quarter in cash and the balance in one, two, and three years at seven per cent interest.

Owing to the starting of a subscription to raise $20,000 for Coe College, in which our people are so largely interested, the question of enlarging was postponed over two years.

On February 1, 1886, at the annual meeting of the society, after due deliberation, it was decided that the time had come



when we must take up the work, and to that end a committee was appointed to raise a subscription of not less than $10,000 before any contracts should be let. This committee consisted of the trustees, Mrs. W. W. Walker, Mrs. C. J. Ives, John S. Ely, A. T. Averill, H. B. Soutter, and George Olmsted.

The committee labored hard and did their work well, yet it seemed at one time that their efforts would be of no avail, but just at this point our pastor, the Rev. E. R. Burkhalter, came to the rescue, and he together with A. T. Averill and the balance of the committee, succeeded in securing the balance of the $10,000.

In looking over the subscriptions, I was surprised to see that so many took hold of and gave cheerfully to this work. The list contains 114 names, giving from one dollar to seven hundred dollars.

The plans and specifications were made by Messrs. Joslyn & Taylor, architects. The contractor was A. H. Connor, who had the contract for all the work except heating, gas fixtures, frescoing, upholstering, and moving the organ. The contract for heating was let to Baker & Smith of Chicago, the gas fixtures were purchased by A. T. Averill, the frescoing was done by W. Jondra of Cedar Rapids, the upholstering by E. C. Hartshorn of Cedar Rapids, and the organ was moved by D. C. Backus of Cedar Rapids. The carpets were furnished by Devendorf & Mann of this city.

The contract was let about May 24, 1886; the building was completed December 11, 1886, and re-dedicated December 12, 1886.

In closing I would thank this people for their hearty support extended to the trustees during all this work, and I congratulate them in having one of the most comfortable and attractive church buildings in the west; but of more importance than all else is the increased spiritual interest, as shown by the gathering of our young people into the full communion of the church, which is one of the direct results of this work.

* * *

This enlargement was built on the east end of the church, the pulpit end. The portion added may now be identified approximately by the slightly different appearance of the roof covering that part.

The Tower

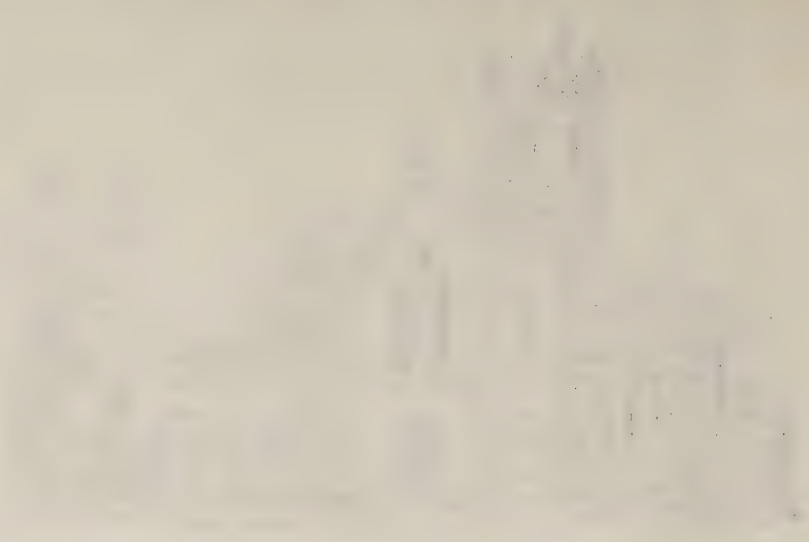
Still the building was not completed. The tower on the corner was not built until 1897, in time for the fiftieth anniversary observance. It was a project of the Chapel Society, the members of which under the leadership of Mrs. Laura Walker had been working on it for three years. Now, exactly fifty years after its construction, the photograph of the tower graces the cover of this history.

THE CHAPEL

By Dr. Edward R. Burkhalter

(Reprinted from the Seventy-fifth Anniversary book)

In the year 1876, a very sightly and commodious building was presented to the church by two of its ruling Elders, Dr. J. F. Ely and W. W. Walker. This was the chapel, erected upon



the lot immediately contiguous to the church. It was understood that it was to be used for social gatherings and for the Sunday school and devotional meetings. It was eminently adapted to its use, and was happily employed for these purposes for more than forty years, when it was taken down to give way to the present building which stands on the same site.

The donors of the chapel made the condition that the enjoyment of the use of the building would be postponed until the cancelling of the debt which still remained on the main church edifice. It is a happy recollection of the writer that this condition was satisfactorily met in June, 1876, and he was permitted, with many others, to worship in the new chapel and to join here in the Sunday school exercises for the first time on the Sunday on which he first visited the church, June 18, 1876. Many pleasant recollections of social and spiritual blessings are associated with that chapel. The famous "Chapel teas" which added so much to our social pleasure were begun and regularly given in that building.

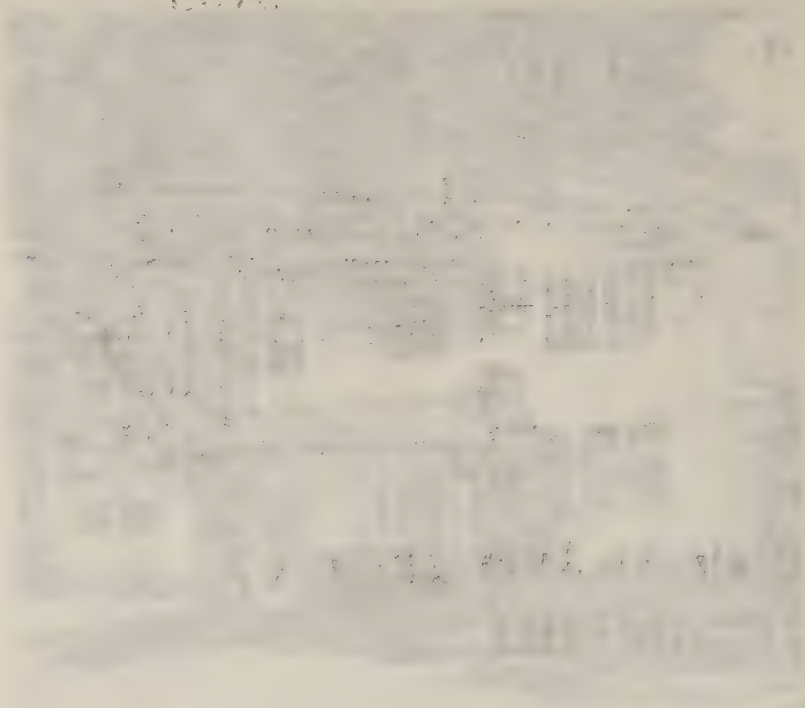
The old chapel, YWCA, Saint Paul's church, First Christian church

The New Chapel

When the chapel was considered no longer adequate for the increasing activities of the church and Sunday school, it was Mrs. W. W. Walker, whose late husband had been one of the generous donors of the first chapel, who worked up interest in its replacement by the present structure. The first estimates of the cost of an entirely new building seemed too high and the finance committee was not encouraged by the difficulty of getting subscriptions. So an alternate plan of making slight changes in the old chapel and finishing up the basement of the church for the use of the Sunday school was brought forward, but it was rejected in favor of a new building. One wall of the old building was left intact and was built into the new, it being the wall which now separates the main assembly room from the kitchen. In the end the cost ran close to $40,000. Extensive repairs and redecorating, including the installation of city steam heat in the church at the same time, so increased

the financial problem that a mortgage of $20,000 was placed on the new property. However, the new chapel's large auditorium, numerous classrooms, large departmental rooms upstairs, church offices, ladies parlor, kitchen, recreation rooms in the basement, including gymnasium and shop, constitute a complete functional plant and show wise planning for the subsequent program of activities housed there. Many of this later generation will focus their memories of the church almost as much on the chapel as on the main sanctuary. No wonder its dedication in 1917 called for programs and exercises extending three days following the main dedicatory service on Sunday, in May, 1917.

THE MANSE
2166 Blake Blvd., Southeast



The Manse

Mrs. George B. Douglas requested a meeting of some members and officers of the church on April 4, 1921, for the purpose of talking over the matter of procuring a manse. The movement developed quickly, and May 11, 1921, the board of trustees authorized by the annual meeting, purchased the newly built residence at 2166 Blake Boulevard of the contractor, Mr. Rohrbacher, for $16,000. The minister, Dr. A. E. Magary, lived there until his resignation in 1925, then the manse was occupied by Dr. Robert Little and his family for twenty years, and since 1946 by Dr. and Mrs. Theodore G. Lilley.

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FINANCES

The founders of our church, like most pioneers in a new country, were not wealthy. The story of how they contributed labor and materials instead of money for the building of their first house of worship has been told earlier in this history. The records for the first twenty years were lost in a fire, so we can only infer that raising the necessary money was never easy, small as the required sums may have been. In fact until 1864, the church received aid from the Mission board every year, and even some aid from the Church Erection fund for building the new stone church.

Pew Rents

Soon after the stone church was occupied, the money for current expenses and benevolences was contributed by members in the form of rent for their own pews on which their name plates had been placed. The rates varied according to location, as in a theatre. The records show that the maximum rate was increased from time to time, standing in 1875 at $60

a year, then $70 a year in 1890. In 1880 the treasurer's report shows a total of $3,231 received for the year from pew rent, and the sum did not fluctuate greatly from year to year. By 1900, pledges were taken in addition to pew rents, and by 1912 this had developed into the "every member canvass." In 1915 the "envelope fund" from these pledges paid weekly leaped ahead of the pew rent by $600, and in 1917 the envelope fund stood at approximately $4,000 as compared with $3,000 received from pew rent. At the annual meeting February 7, 1917, after an elaborate survey had been made of the 102 members then paying pew rent, the congregation voted to abolish the practice and since then most revenue has come from subscriptions paid in the weekly envelopes.

Budgets

The first formal budget was prepared by the finance committee, approved by the board of trustees, and adopted by the annual meeting of March 1, 1916, showing a total of $10,700. By 1929 the budget had reached $19,325. After this it declined to $12,000 in 1933, showing slight increases through the following years until by 1947 it stands at $17,804 for current expenses, not including benevolences.

Debts

The debt for the new stone church was paid off quickly under the incentive of the provisional gift of a chapel building by Dr. Ely and W. W. Walker. Thereafter debts were not large nor long continuing until the erection of the new chapel in 1917 at a cost of nearly $40,000, when a mortgage was given for half that sum. Four years later the manse was purchased and another mortgage was carried on it. In 1922 the total debt was $30,000. In 1925 the new organ cost $28,667.20. Annual payments were made on the various debts and some members of the church gave large sums toward their liquidation.

In the late twenties (fortunately not in the depression of the thirties) a special drive was made on the remainder of the debt and in 1931 the treasurer, Clifton Crull, reported at the annual meeting that the last of the debt had been paid off.

Besides these debts for capital outlay, there were times when debts were incurred to pay the operating expenses of the church. The annual meeting in 1898 adopted a resolution instructing the board of trustees to "keep the expenditures within the revenue." At the next meeting of the board $1,000 was again borrowed to pay current bills! It is known that such deficits were often wiped out by some generous members of the church who had the means to do so. At a later time, in 1919, the annual deficit had accumulated year after year until it amounted to $9,052.96. This was long before the New Deal, and it was deemed imperative to get this debt paid. Who the men and women of means were or how large their gifts were is not recorded in the minutes, but between September and January $10,045 was raised in a special campaign for this running deficit.

Endowment

Since 1931 no new indebtedness has been incurred. Instead, an endowment fund has been begun and now amounts to $2,458.09. There is also at present an accumulated building and repair fund of $5,673.85, of which $2,500 was a bequest from the late Mrs. Sadie Palmer.

The custody and investment of the endowment fund is in the hands of a special permanent committee consisting of Arthur Huntington, Amor Sargent, and John M. Ely.

This history of the material property and finances of the church corporation may well be closed by recording here that this year, 1947, the sound insurable value of the church property was appraised at $236,830.

THE MINISTERS

"But ye shall be named the Priests of the Lord: men shall call you the Ministers of Our God."

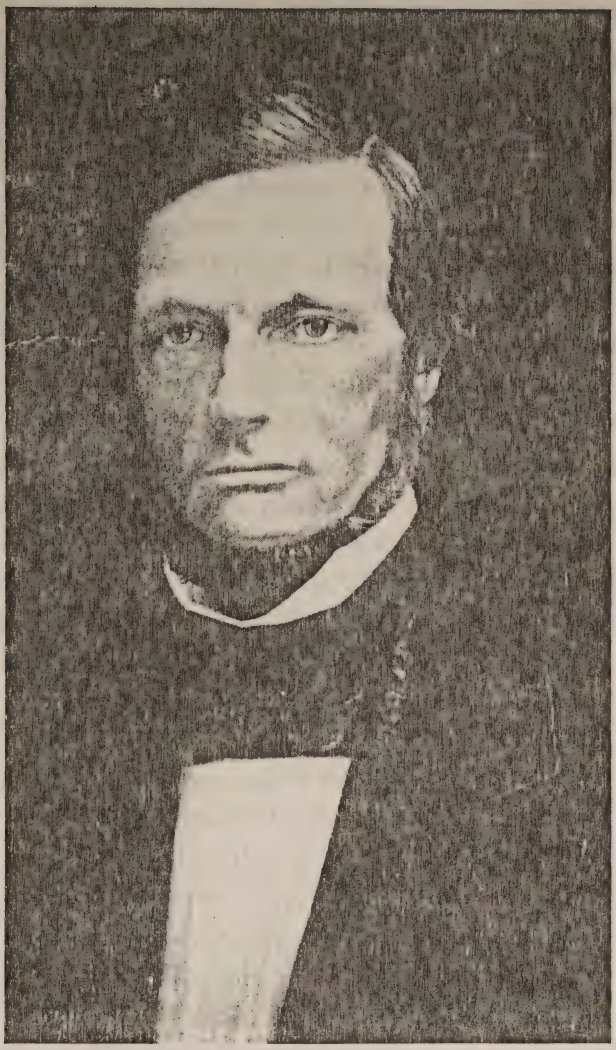
Williston Jones

After doing without a pastor during more than the first year of its existence, the new congregation invited Williston Jones early in the year 1849. At a meeting of the church on April 2, the new minister, having accepted the call, presided as moderator.

Mr. Jones was a native of the state of New York, but when five years old his parents moved to Illinois. He attended Illinois College at Jacksonville and after graduation proceeded to Lane Seminary at Cincinnati. He was ordained in 1845 at Du Quoin, Illinois, and served for a while as itinerant missionary for the Presbytery of Alton, then as pastor at Canton, Illinois. His marriage at St. Louis in 1846 is of interest because the bride, Elizabeth H. Shearer, had relatives and friends in Cedar Rapids, and in 1887 she was present at the observance of the church's fortieth anniversary, the widow of our first minister.

Builder

It was at the age of 35 that Mr. Jones came to this new and struggling church, and he devoted to it splendid vigor and leadership. Immediately he turned to the construction of the church, the story of which appears in the preceding section of this book. He took an active part in building, laboring with his hands when help was often scarce. On the second Sunday in January, 1851, "Little Muddy" was dedicated. The conclusion of the Rev. Mr. Jones' dedication sermon is preserved and may be read in the fortieth anniversary book.



WILLISTON JONES

The following description of the Rev. Williston Jones was written by the Rev. George R. Carroll:

"He was of medium height, say five feet eight inches, and of somewhat slender build. His complexion was fair, his hair being a light brown, his eyes small but dark and penetrating, his mouth rather large, his features somewhat sharp and his countenance pale, though often wearing an expression of sunshine and gladness, and then again seeming to pass under a shadow by the thought of great responsibility and of earnest work. He was quick in his movements and always on the alert to do some work or perform some mission that would bring honor to the name of his adorable Master and Lord. What he undertook he pushed through to the end with unabated zeal and unconquerable energy. He was always in a hurry. When he started to visit a place, it would seem as though he could not wait to get there. His feet could not carry him fast enough. He seemed to want to fly, and in the rapidity with which he moved from place to place, he did not appear to come much short of it.

"The secret of his rapid movements and his intense activity was that he always had an object in view. He was doing business for the King, and it required haste. In many respects he was a model pastor. Whatever else he had to do with men, he never forgot that the soul and its interests were paramount to everything else. Every house was visited, no matter how poor or humble its occupants, and every member of his congregation was faithfully dealt with. He reproved, rebuked, exhorted, questioned, urged, entreated, encouraged, sympathized with, and in every possible way tried to get men and women to live for Christ and Him alone. In season and out of season, he presented the subject of religion and urged men to accept the Saviour.

"He was wont to scour the Cedar Valley with mules, wear-

ing out a span or two every year. He was never satisfied if he did not see sinners converted all the time.

"Mr. Jones was a great lover of sacred music and a most excellent teacher of its elementary principles. He often had large classes which he taught with great skill and marked success. He generally had a good choir of singers around him, composed of his own pupils. In this department of labor he was very enthusiastic, as well as in everything he undertook, and by this means the way was often opened up for him to accomplish a great deal of good. It brought him in contact with the young and gave him an opportunity to sow much of the good seed, as he commented upon the sentiment of the hymns that were sung. And these gatherings were always opened or closed with prayer."

Founder

He became the founder of Coe College, the circumstances of which are recorded in this volume, page 90. In 1856, he left our church and became the founder of another church at Iowa Falls. Mr. William Stewart writes, "The Vinton, Iowa Falls, Maysville, Otisville, Oakland, and other churches were organized by the Rev. Williston Jones."

Later Life

During the Civil War, Mr. Jones went into the work of the Christian Commission, which was the name given in that day to the war service similar to that of the Y.M.C.A. and chaplains in the two wars of this century. He was in the Army of the Potomac when Richmond was taken in 1865. In May of that year he went to the pastorate of a new church in Rolla, Missouri, where he had only a few months before his death that November.

The record seems to indicate that our second minister began his work here July 18, 1856, having been invited to supply the pulpit "with view of settlement," but not until the following January was a call extended to him, and he was installed February 8, 1857. The report to the General Assembly for that year shows a membership of 51. In other places there are allusions to trying conditions in those years: slow growth and even loss of membership, financial hardships incident to the depression of 1857, lack of unity in the church, and discouragements of various kinds. Early in 1859, the Rev. Mr. Dudley resigned and a commission of Presbytery at Iowa City visited this church to help revive its courage and enthusiasm. A number of Church meetings were held, new officers were chosen, and the church continued.

The Rev. Mr. Dudley's Letter

Hartford, Kansas, May 30, 1887

To the Honored Pastor and dearly beloved friends of the First Presbyterian Church, Cedar Rapids:

I gratefully appreciate your kindness in inviting me to a participation in the festivities of the fortieth anniversary of the founding of the church. And how gladly would I be present if that were possible. I can only send a few words of joyous greetings, and perhaps a little of personal reminiscence, if you will pardon it in one whose head is now whitened with the frosts of more than sixty winters. It was the time and strength of my young and vigorous manhood that I gave to Cedar Rapids, and perhaps I ought to say also that it was the time of veal more than of solid wholesome beef. But I am glad in the reflection that whatever I did amiss, or whatever I failed to do that was incumbent, did not strike root so deeply as to produce error in doctrine or false ideas with regard to Christian and church activities. Such was the wisdom and piety of the membership that they held their way steadily onward even though the pilot sometimes over-estimated or miscalculated the forces of winds and tides.

Well those were the days of small things, but we tried to think that

they were the days of things not to be despised, and if my memory serves me rightly I once preached from that text.

Some may remember that I went to Cedar Rapids with a wife and one little flaxen-haired girl not yet three months old. She grew to be some two or three years in stature, and there was in the adjoining house close by, a little one of similar age but not of similar sex, and some of the curious ones of the city said they saw these two actually kiss each other through the palings of the fence. So much for the history of our first born. Then came the little blue-eyed Mary who first opened her eyes to the light of day in the same locality. Do any of you remember, how, (when servants were scarce and too dear for a minister with $500 salary and $160 house rent to pay, to have in the house continuously), do you remember how the mother would take the babies along to church and lay them on the bench by her side while she played the organ? And once she went to church and left the baby asleep and alone in the house. That organ, by the way, was stolen from the church so I was told afterwards. What could have been a sufficient inducement? It was the smallest of all the small things of those days. I am afraid that the perpetrator of that deed will be set to play it "in perpetuo" as a sufficient punishment and never know the touch of a golden harp.

Other children were born afterwards, four daughters and one son, five in all, and all still living, a comfort and blessing in my declining years. I often call to mind the members and the families of the church. In the children I feel a special interest, especially in those upon whose brow I have sprinkled the water of baptism, invoking the blessing of the Triune God. There is a kind of feeling of a perpetual obligation resting upon me to pray that those children in Cedar Rapids and elsewhere may now in the years of their mature manhood and womanhood freely and heartily espouse the God of their parents — the covenant keeping God.

Many have passed on to the better land of those who composed the church; how many I do not know. Dear Bro. Shearer, a meek and devout Christian — a wise and safe counselor for a young minister, entered into rest soon after I left. The dear wife that prayed and sang and played the melodies of earthly temples, has been these eight years, as we reckon time here, joining in the heavenly choir and striking the golden harp.

And so we are admonished that the church here with its delightful activities and its exalted privileges is not to fill up the measure of our entire being. After this comes the Church Triumphant, where the redeemed sing, and there are no discords, where all harps are attuned to perfect harmony — where they look unceasingly upon the face of Him who died for them and rose again. May the Good Lord bless you abundantly in your memorial services, and in all that remains of duty and usefulness in the church, even down to the latest generations.

Lovingly your Brother in Christ,

L. F. Dudley.

The pastorate of our next minister is so well covered by his letter that it is reprinted:

Covelo, Mendocino Co., Cal., May 24th, 1887

Rev. E. R. Burkhalter, D.D.

My Dear Friend and Brother:

Yours of April 18th, with its cordial and urgent invitation to be present at the contemplated celebration (June 5th, f.f.) of the fortieth anniversary of your church is now before me, just re-read with deepest interest.

The regret that I feel that I cannot be present at that time is almost painful, inasmuch as the heart-strings that bled as I was compelled to separate from that dear church and people have never yet been really gathered up and healed, no, not after the lapse of all these years!

There, fresh from Auburn, I began my ministry; there, I was ordained; there, in due time, I was installed as pastor; there, with abundant zeal, often, however, with far less of knowledge or discretion, I did my first work; there, at the hands of a considerate and indulgent people, I experienced the greatest kindness; and there, along with the favor of my own people and some success in my own special work, God gave me also "grace and favor" in the community, in the Presbytery, and with the people at large. Indeed, in the pastoral sense, right there, and engaging all my heart, was my first love. For this reason, when, near the close of the fifth year of my pastorate, my health utterly failed, and I was compelled to leave, you will hardly wonder that I left with sorrow, or to hear me say that the shadow of that sorrow, in some degree, has followed me ever since.

Were I there with you today, on a comparison of past and present, how deeply, no doubt, should I be impressed with the many and great contrasts. Just note some of them: Now you have many railroads running in several directions, furnished with large and fine depots, crowded with travel and traffic. When, in company with the Rev. Dr. Guernsey, of Dubuque, I reached Cedar Rapids about the first of June, 1859, the railroad from Chicago was hardly finished to the place, and there being no depot, we were landed in a wide and deep bed of sand southeast of the town, and not far from the residence of a Mr. Carpenter, father of Dr. Carpenter.

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In respect to churches, small as the place was at that time, yet even then nearly all the different evangelical churches were there represented, viz., three Presbyterian, (O.S., N.S., and "the United"); two Methodist, (one on either side of river), Congregational, Episcopalian, and Baptist. The Congregationalists, however – few in number and weak financially – had no minister and held no stated service, but met for worship, for the

most part, either with us or the Methodists. Nearly all of these organizations (except the one just named and the Baptists who held service in a hall) had some sort of a church edifice, the best of them, however, being rather inexpensive, and these belonging to the Episcopalian, Old School Presbyterian and the east side Methodist.

It will not surprise you to learn that these churches, in respect of membership, of church attendance, of financial ability, were all small and weak, all dependent on missionary aid, all receiving an aggregate of aid yearly from missionary sources, of probably $2,000 or more. Our little church (the New School Presbyterian) was at first aided by the American Home Missionary Society, but afterward – at its formation and subsequently – by our own board of home missions.

In order to heal some existing breaches and to smooth some existing rough ways, a special commission of Iowa City Presbytery (to which the church at that time belonged) – not long previous to my arrival at Cedar Rapids – had visited the field, held protracted religious services, and canvassed thoroughly the families of the church and congregation. The result was favorable. There was a revival of unity and interest, with some accessions to the church. A new and full board of officers was elected, and the church and congregation – all then at least externally one – with various feelings (some, perhaps, prayerfully) awaited the arrival of the fresh graduate.

Well, he came, he saw, and, after being himself seen, he remained. He found to receive him, a small but intelligent congregation, and a small membership – perhaps fifty, more or less. The officers of the church he found as follows: Elders: Dr. Jno. F. Ely (who declined to qualify), W. W. Walker, Judge Cook, Wm. Stewart, and J. R. Stuckslager; Trustees: Dr. Jno. F. Ely, J. S. Wattles, Henry Wood, Chas. Weare, and Chas. Cook. The church building, as the missionary found it, was located opposite the lot and residence of Dr. Ely, to the north and east. It was a small affair, made of concrete, rough-plastered on the outside, and had gained the not very elegant title of "The Little Muddy."

Services for worship were held regularly, morning and evening, the Sabbath school being held at noon, right after the morning service. The missionary himself, for some reason I do not now recall, acted as superintendent. Dr. Ely perhaps was assistant superintendent; J. S. Wattles and Byron Leach being secretary and librarian. Judge Cook had a Bible class and among others, as I remember, Dr. Ely, Mrs. Ely, Miss Carrie Ely, and Mrs. Shipman each had a class. The school had an average attendance perhaps of not far from seventy.

At the church services, the congregation steadily increased from the first. After a while the pressure for room became such that the trustees made an addition to the building of twenty feet, the ladies neatly papering the inside walls, and the whole structure being thoroughly painted, inside and out. The lot also at this time was enclosed with a neat and substantial fence, and trees set out. This, I think, was in the spring of

1860. Not long after this, by a commission of Presbytery, the missionary was installed as pastor.

In the summer of 1859 occurred a fearful cyclone, splitting in twain just northwest of Cedar Rapids, and skirting the town on either side, the two branches reuniting at the railroad track seventeen miles east, thence pushing on across the Mississippi and nearly or quite across the state of Illinois. The destruction of property and life was fearful. It was Sabbath afternoon. The heat preceding was intense. As we came out of church from the morning service, not a breath of air was stirring. But the whole firmament was heavy with masses of clouds, rolling over and over in the most singular manner so that we all paused in the yard and on the walk to look at the marvelous sight.

In the spring of 1861 came the Rebellion with its immediate and intense excitement, its fierce and protracted struggle, drawing heavily upon our men and resources, absorbing largely all thought and energy, and paralyzing, not only the growth and temporal prosperity of the place and region, but also affecting, unfavorably, all church interests and retarding church growth. Accordingly thereafter, and up to the time of my leaving, about all we could do was to sustain the existing interest and hold our own.

Of course our people, all of them — men, women, and children — were intensely loyal. A number of our men enlisted. One of them, a Mr. Sines, an old friend of the Ely's, was killed at Champion Hill and we gave him at the chapel a memorial service. Dr. Ely himself had an appointment as surgeon and was absent a long time. All of our ladies were active in the sanitary work. No uncertain sound, at that time, ever came either from pulpit or pew. Work, incessant and untiring, was needed at the rear as well as at the front. There must be leaders and chaplains at home as well as in the field. And so with the rest, the pastor also must ever be ready, with prayer and sermon, with counsel, with sympathy, with consolation, with words of cheer and encouragement. And so we all kept at it.

But after awhile, in the pressure of over-work and of nervous strain, the missonary's health gave way in a complete "nervous prostration." At the pastor's farewell, he advised earnest effort on the part of his people to effect a union of the two Presbyterian churches. Such effort was made and would have been successful but for the unyielding opposition of a few leading members of the Old School church. Then it was proposed that I should return and hold but one service a Sabbath until better. This I was disposed to favor, but soon after I was taken worse and was obliged to decline, recommending the people to send for the Rev. Jas. Knox, which was finally done.

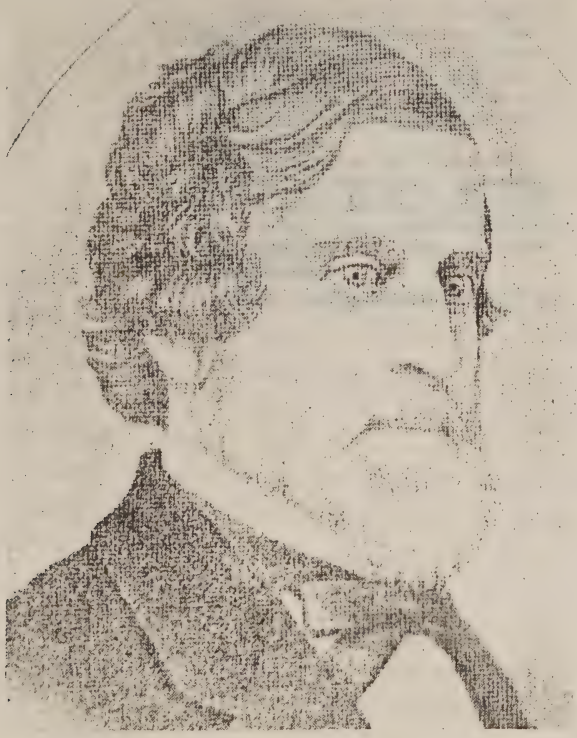
Thinking of all this, dear friends, thus imperfectly sketched, of all the way in which, as a church, you have hitherto been led; and of the glorious fruitage and outcome of the present, have you not occasion, today, for abounding thanksgiving and praise? The Lord continue to be with you and cause you to abound, more and more, in every good word and work.

Ever fraternally yours,

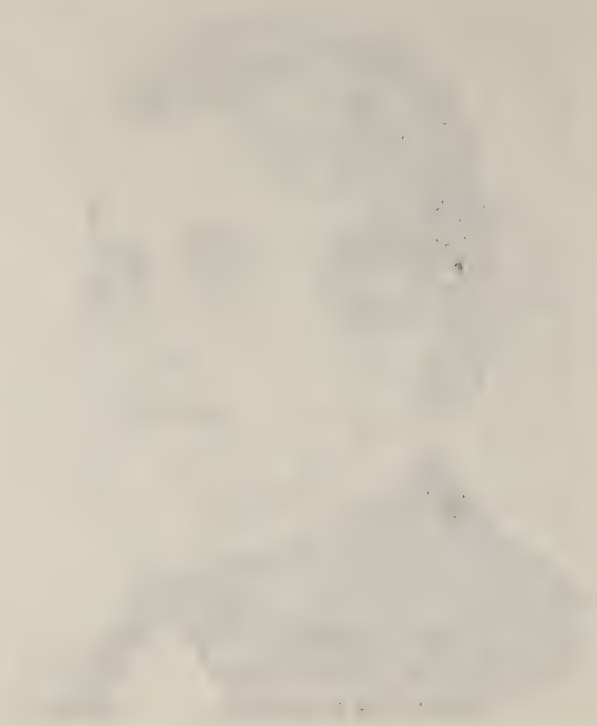
I. W. Atherton.

James Knox

James Knox was a native of Pennsylvania, educated at Dickinson College, Princeton, and a seminary in Virginia. After serving churches in New Castle, Del.; Norwalk, Conn.; Washington, D.C., and New York City, he came west, first to Hillsdale, Mich., then to Clinton, Iowa. As had been recommended by his young predecessor, he was invited in May, 1864, to become the next pastor. He accepted the call on condition that the church should discontinue drawing financial aid from the board of missions and should become self-supporting. The officers and members agreed to this courageous stand and from that time the financial storms seem to have been weathered by the church itself. Better days followed. At the close of the Civil War in 1865 the church shared in the country's brightened outlook, in the new release of peacetime energies



JAMES KNOX



OH. Gazette 11/23/47

First Presbyterian Centennial History Appears in Book Form

"A Centennial History of the First Presbyterian Church," an illustrated booklet, has just been published in commemoration of the anniversary celebration held by the church in October.

Articles in the 120-page publication tell of the founding, of the church buildings, including the famous Little Muddy, the ministers, the various departments of the church's work, remembrances, and a prospect written by the present pastor, Dr. Theodore G. Lilley.

Chairman of the centennial publishing committee was Fred J. Kluss, assisted by Lorene M. Chehak and E. P. Boynton. Mr. Boynton was chairman of the centennial committee on organization.

An article on Dr. Edward R. Burkhalter, for nearly 50 years pastor and emeritus pastor of the church, was contributed to the booklet by Mrs. Arthur Huntington.

and growing prosperity. Church membership grew rapidly and the old house of worship, even with both additions, was overflowing. Without delay plans were made for building a new one, a subscription list being started as early as 1866. By February, 1869, the new stone church, the construction of which is related in another section of this book, was completed.

Character of James Knox

It was a matter of profound gratification to the scholarly pastor to witness this transformation in the church, the revival of spirit, growth in membership, and transplantation to the new building. It is recorded that he occupied a residence diagonally across the street from the new church, where the public library now stands, and here he gave a deeply effective leadership to a flourishing church in a rapidly growing city.

The new building was completed with a cross somewhere near its top. It appears that it was offense to some members and caused much disagreement, the kind that splits some churches apart. There is testimony of the typical wisdom and tact of the Rev. Mr. Knox, called forth on this occasion as on others to sooth excited spirits.

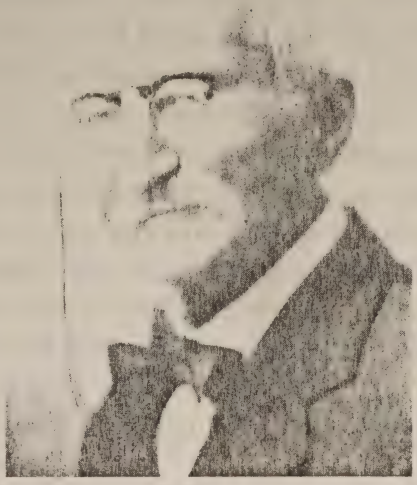
Repeatedly one finds references to the excellence of Mr. Knox's character, his intelligence and wisdom, his kindness in counsel, his moving sermons. He was one of the "polished stones" whose "inimitable grace of person adorned the pulpit." He is credited with reorganizing the whole life and activity of the church "on a large and generous scale" as it grew and strengthened. It is also noted that he served the college in arduous and diverse tasks.

The Rev. Mr. Knox was the only one of our ministers whose pastorate was terminated by his death. Never of robust health, in the summer of 1875, he was obliged to seek rest and strength in another climate. But he failed to recover, dying in October at the age of 68. Members of the church made it possible for Mrs. Knox to continue living in Cedar Rapids until her death in 1920, when she was buried beside her husband in Oak Hill Cemetery.

ward Read Burkhalter

By Mrs. Arthur Huntington

It is rare to find a church-man relationship which was so closely interwoven with the religious, home, social, and educational life of a growing community over so long a span of years as that of Dr. Edward Read Burkhalter, with his work for nearly half a century as pastor and pastor emeritus of the First Presbyterian Church. It is even more rare for a city-bred man with his heritage, background, and training which began at his mother's knee and continued in the world's great centers of learning, and after having become well established for a man of his years, to have cast his lot in a frontier town. Time has proved the wisdom of his choice.



EDWARD R. BURKHALTER

In 1912 Dr. Burkhalter wrote an autobiographical sketch. It is a most interesting and informing account of his life. One can readily understand why he was everywhere affectionately referred to as the Bishop of Cedar Rapids.

He was born in New York City of an ancestry in which he took great pride. His father's ancestors, of Swiss descent, were active in Pennsylvania in the War of Independence and in the affairs of state after the war. Dr. Burkhalter's mother was born in New York City, of Scotch parents. Like her husband she was a devout Christian. Dr. Burkhalter relates of how she taught him on Sunday afternoons the Westminster Shorter Catechism and his first lessons in the Bible. He speaks with

deep appreciation of the sweet and wholesome environment of his childhood home. He could never remember the time when he did not expect to be a minister of the Gospel.

He was prepared for college in the best schools of the city. His freshman year was spent at the University of the City of New York. His last three years were spent at Princeton where he was graduated with honors in 1862, the youngest member of his class.

In 1864 he went to Germany where he spent a year and a half studying in the University of Berlin and the University of Heidelberg, and traveling in France and England before returning home. The next year Dr. Burkhalter entered Union Theological Seminary in New York City and finished his studies there in 1869. After some preliminary preaching as a supply minister in New York City, he was called to be the pastor of the Presbyterian Church in New Rochelle, a well established church in the New York area in 1870. "In this, my first pastorate," he records, "I spent six happy and to me fruitful, studious years." During his pastorate at New Rochelle, he taught Hebrew, five lessons a week for a year at Union Theological Seminary, his alma mater.

It is interesting to note that he was later considered for the position of professor of Hebrew at the seminary.

Dr. Burkhalter was married in July, 1870, to Miss Lucy Anna Denise at the home of her parents in Burlington, Iowa. Miss Denise had been attending Mt. Holyoke College in South Hadley, Massachusetts, and had met the young minister through mutual friends in the East. He says in the sketch of his life that his visit to Burlington, Iowa, was probably a step in his pathway, leading him to the pastorate in Cedar Rapids.

He assumed his pastorate of our church in September, 1876. At that time the population of the city was about 7,000. The membership of the church when Dr. Burkhalter became pastor was about 250. He wrote in his autobiography that "the membership was a most compact, harmonious, spiritual,

and active body of Christians." In the years that followed these qualities continued in the membership and grew, under the pastor's inspiration and leadership.

Soon after coming to Cedar Rapids, he became a member of the ministerial union which had been organized in the preceding year, 1875. The membership was then a group of six or seven men. This organization remained throughout his life one of his delightful and useful associations. Another one of his happy associations was his long friendship with Father T. F. Gunn of the Immaculate Conception Catholic Church.

Dr. Burkhalter and his wife went to Europe in the fall and winter of 1895-'96. The trip was made possible by a generous purse furnished by Cedar Rapids friends. To quote his autobiography, "We spent six wonderful weeks in the city of Rome, where I enjoyed many favors from Roman Catholics in consequence of an excellent letter of introduction from Archbishop Hennessy of Dubuque, procured through the agency of my dear friend, Father T. F. Gunn, of the Immaculate Conception Church. I never enjoyed anything in my life so much as my visit to Rome where I simply reveled in the treasures of antiquity."

He also became a member of the board of trustees of Coe Collegiate Institute and was active in the reorganization of the school when it became Coe College in 1881. He was a trustee for over forty years. His services and devotion were recognized with honorary degrees bestowed both by Coe and Princeton. He attended the sixtieth anniversary of his class at Princeton. In 1892, he had the honor of being chosen by the general assembly as one of fifteen ministers and ten elders to revise the Westminster Confession of Faith. It was a work of prayerful, earnest study that lasted three years.

Deserving of special mention, is the close friendship that existed between Dr. Burkhalter and Dr. Joseph Fort Newton, for several years minister of the People's Church of Cedar Rapids, later pastor of the City Temple of London, England. In his recent autobiography, "River of Years," Dr. Newton

recalls this friendship, saying, "Dr. Burkhalter was a superb scholar. Reading with him the writings of St. Augustine and writings of other early church fathers in the formative period of Christian theology was a joy. His knowledge was so complete. All through the years, I look back on those readings and studies with deep gratitude, and the still more delightful fellowship, with his gentle ways, his courtesy and his infinite kindness. He was like a father as well as a friend."

It was largely through his friendship with Dr. Newton that Dr. Burkhalter became interested in Masonry. In 1915 he took his first three degrees and in 1920, he received his 32nd degree, and a short time later he became a member of the Shrine. In his almost daily visits to the Masonic library, he found many books which were of deep interest to him. He expressed a desire to have his own personal library preserved in the Masonic library. His wishes were carried out after his death by his daughter, Miss Mary Burkhalter. The books were placed in what is known as the Burkhalter alcove.

Dr. Burkhalter continued active until a few days before his death on June 15, 1923, at the age of 78. Probably no man was more generally mourned by the citizens of Cedar Rapids than Dr. Burkhalter. The flag on the city hall was flown at half mast and when the funeral procession on its way to Oak Hill cemetery passed the Immaculate Conception Catholic Church, its bell chimed softly by order of the Rev. J. J. Toomey. Many organizations passed resolutions expressing their esteem for Dr. Burkhalter. The faculty, trustees, and students of Coe College mourned a friend departed.

Coe College Founders' Day, December 5, 1927, honored the memory of Dr. Burkhalter. The address of commemoration was given by Dr. Alvin E. Magary, a later pastor of our church. Dr. Magary's tribute sets forth so well Dr. Burkhalter's personality, his gift of friendship, his learning, and his love of his church, the college and Cedar Rapids. The following paragraphs are quoted from Dr. Magary's address:

"To Dr. Burkhalter, no calculated tribute need be paid. Such

lives as his are so obviously human, so obviously possessed of God, compel no eulogies. With intellectual insight and scholarly equipment that might have brought him fame, he was not famous. He loved the esteem of his neighbors but he never craved to be widely known. Many times, I have heard him say, that if he were to live his life again, he would ask no greater boon than to be allowed to live it here, surrounded by his friends and privileged to do the same tasks to which his hands had been so long accustomed. He wrote voluminously but published little. All the riches of his rich life he gave at his own door to his own people. Dr. Burkhalter was as complete example of a vivid personality as most of us have ever known.

"A man with no mark of distinction of feature or frame, he yet stands in the memories of us who knew him as clearly as if he stood before us in the flesh. There he goes down the avenue on his morning walk. He points his cane at you as he gives you greeting, stops, sweeps his glasses off his nose, and tells you, it may be, what absurdity he has been reading in the latest *Congressional Record*, what picture he has seen at the movie theater, or if you be a brother parson, what new discovery he has made among the ancient fathers of the church or the Greek New Testament. He will go on greeting and greeted by scores of people, and probably come at last to a chair in the study of the old church, in whose pulpit he preached the truth he loved for forty years. He was not an impassioned orator. He was not a leader of movements. He was not a promoter of timely enterprises. He was simply and solely a man of God, gifted with a rare endowment of intellect, and endowed with the lustre of another world which God sometimes bestows on those who find Him."

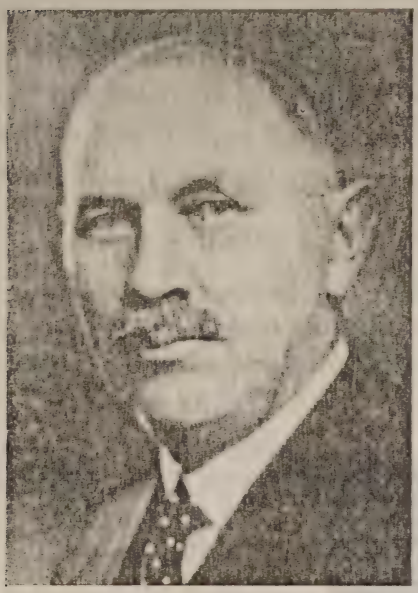
In 1927, Mr. and Mrs. John S. Ely presented the church with a bronze tablet in memory of its minister with the longest pastorate, 38 years of the first hundred now passed. The tablet designed and executed by Mrs. Charles A. Dieman, hangs on the rear wall of the church auditorium.

Harry Kremers

Our Assistant Pastor

By L. D. Weld

During its century of existence, the First Presbyterian Church has had only one official assistant pastor. During Dr. Burkhalter's declining years, his health was not quite equal to the multiplying burdens of the pastorate; therefore, on September 14, 1910, the congregation issued a formal call to be assistant pastor to the Rev. Harry Kremers, then pastor of the Presbyterian Church of Logan, Iowa. This invitation Mr. Kremers accepted a few days later.



HARRY KREMERS

Mr. Kremers at once entered upon the program of our church with capable energy and zeal. Occasionally occupying the pulpit, he also took active part in the development of the young people's work, and relieved Dr. Burkhalter of much administrative routine. For example, he very frequently presided as acting moderator at the meetings of the session. After Dr. Burkhalter's retirement to the status of Pastor Emeritus in December, 1914, Dr. Kremers took up the work of acting pastor, which he carried until the arrival of Dr. Burkhalter's successor, Dr. McBride.

Harry Kremers was born September 17, 1868, at Holland, Michigan. Mrs. Kremers and their three children, Harold, Lawrence, and Marjorie, were active in our church life from the time of their arrival. In the fall of 1913, Dr. Kremers be-

came connected with Coe College as instructor in Bible. In 1914 he became professor of Bible and head of that department. In 1916 his title was changed to professor of Missions and Religious Education; and in 1923 he was chosen dean of men at Coe College, a position which he occupied, while still continuing to teach, until his retirement as Professor Emeritus in 1933 at the age of sixty-five.

Dr. Kremers entered the community life in many ways. He was for some years a member of the Cedar Rapids Board of Education, and after his retirement from the Coe faculty, he became a member and secretary of the Coe Board of Trustees. He died on June 6, 1938, lacking only a few weeks of reaching the age of 70.

Robert B. A. McBride

The longest pastorate of our church was followed by one of the briefest. Dr. Robert B. A. McBride came early in 1915 from the First Presbyterian Church of Leavenworth, Kansas. A native of Ohio, he was educated in Pennsylvania, completing his theological studies at United Presbyterian Theological Seminary, Pittsburgh, 1894. He served United Presbyterian churches in Pennsylvania, Missouri, and Omaha, Nebraska.

R. B. A. McBRIDE

Dr. McBride was a member of the board of trustees of Tarkio College, of Coe College, College of Emporia, and while at Omaha became one of the founders of Omaha University. He was a commissioner to

the Presbyterian General Assembly when it met in Atlanta, Georgia, and was elected a member of the Board of Church Erection of the Presbyterian Church.

These activities revealed his special talents in promotional and institutional work on a large scale and he continued his interest and service in this kind of work throughout his life. No doubt it was this interest which led him to resign his pastorate here near the close of the year 1917 to enter Y.M.C.A. work in the U.S. Army in World War I. After the armistice he accepted the pastorate of the First Presbyterian Church, Emporia, Kansas, in which capacity he served until invalided by a cerebral hemorrhage, December, 1920. His death occurred at Wellesley, Mass., October 8, 1924, at the age of fifty-six.

Those who then were members of our church associate Dr. McBride's pastorate with the building of the present chapel and recall his expert planning and direction of this project.

Alvin E. Magary

In the selection of Dr. Alvin E. Magary, a native of San Francisco, the trend to take ministers from eastern states seemed to be reversed. However, his professional training, begun in San Francisco, was completed in the East — at Auburn Seminary and Columbia University — and his early pastorates were in Pennsylvania. He came to Cedar Rapids from South Orange, New Jersey, in 1918. Leaving here in 1925, he went to the Woodward Avenue Church in Detroit and since 1930 has been pastor of Lafayette Avenue Presbyterian Church in Brooklyn.

ALVIN E. MAGARY

Those who remember him are sure to recall the brilliance of his intellect and his authorship of the book, *Character and Happiness*. His literary work further included religious editorials in *The Gazette* on Saturdays which were reprinted in the church bulletin the next day. He was later a staff contributor to the editorial pages of the *Detroit Free Press* and for some time a lecturer at Chicago Theological Seminary.

His presence with us on October 19, 1947, at the observation of the church centennial, added much to the interest of that occasion. In addition to his address at that time and his informal conversation we have the following for this history:

Recollections of Cedar Rapids

By Dr. Alvin E. Magary

It was, I think, in August, 1918, that my doorbell in South Orange, N.J., rang one morning. When I went to the door I found two gentlemen from Cedar Rapids, Mr. Fred Fisher and Mr. Henry Ely. They informed me that they had been sent by the First Presbyterian Church to deliver to me a call to become its pastor. I asked them how long they intended to stay in the vicinity of New York and they answered that they had instructions to stay until I had accepted the call.

Joseph Fort Newton was in New York, on his vacation from his pastorate in the City Temple, London, and he added his voice to theirs in assuring me that to be permitted to hang up one's hat in Cedar Rapids was the choicest boon of Providence — a belief which the members of my family share to this day.

At the time, I had partially committed myself to one of the great churches of New Jersey, but there had been a delay in completing the arrangements because of the absence, at their summer homes, of a number of the members of the committee in charge of the matter. But here were two men bearing a call from a church which had not taken too much for granted, but had acted promptly. Two of its men had made the long journey to represent the church, instead of leaving the matter to the mail. Both my wife and I were attracted by the way in which the thing was done and, after consideration, we accepted the call.

We arrived shortly before the declaring of the armistice and the end of the first world war. It was an unfavorable time for the beginning of a pastorate. We had hardly arrived before the influenza epidemic broke out in its worst fury. Thousands were sick. There were many deaths. All places of public assembly were closed and no services were held in the church — this, at least, is my recollection. But the horror passed and we settled down to a happy pastorate, a time to which my family has always looked back with wistful memory.

One of my first exploits was getting myself ticketed by a robust policeman for speeding up First Avenue in a little, borrowed, Ford car. As a matter of fact, I was not going very fast. The street was wide and there were no cross streets. It was a trap for the unwary stranger. I was fined twelve dollars and eighty-five cents and I still resent it.

Coe College, at this time, was without a president. I was called, one night, to the home of one of the chief supporters of the college where I met with several gentlemen who proposed that I undertake the presidency. My guardian angel was on alert duty that night, however, and by

some miracle of common sense I declined to consider a position for which I had no experience and, so far as I know, little qualification. It was soon afterward that I had the pleasure of voting for the call of Harry M. Gage whose administration meant so much to the college and to the city.

It was at about this same time that Marshall Bidwell came to us as organist. He was then at the beginning of his distinguished career. During the last year of my pastorate the beautiful Skinner organ was installed in the church.

The period was much like the present time. A great war had just ended. Wages and prices had risen to unprecedented heights. There was the same housing shortage and agents would ring your doorbell and ask if you wouldn't like to sell your house. Farm land in Iowa was sold as high as six hundred dollars an acre. Shoes that I had bought for five dollars a pair went up to more than twenty dollars. It was in those years of false prosperity and greedy money-making that the depression of later years was in the making.

Dr. Burkhalter was a daily visitor to my study in the church. He would walk downtown every morning, pointing his stick at his old friends as he met them, making a regular round of visits, and ending by dropping in upon me. He always had some choice bit to talk about, sometimes from his browsing in the ancient church fathers, sometimes with an amusing gleaning from the *Congressional Record*. Up to the end of his long life his mind was alert and acquisitive and his friendship a valuable asset. These have been difficult and confused years and it becomes more and more evident that the things he loved and lived for are the things that remain while all the Babel-towers the pride of man has built are tottering.

As I write, names come to mind of men and women who were my friends, loyal to the Church, noble in their aspirations, and humbly faithful in their following of Christ. I remember them with gratitude and understand what was in the mind and heart of the apostle Paul when he wrote to the people of the church at Philippi, "I thank my God at every remembrance of you."

The pastorate of Dr. Robert Little was the second longest in the church's first century, covering approximately the last two decades, and extending over an unusual variety of world events occurring in rapid succession.

ROBERT LITTLE

Dr. Little's birthplace is Wabash, Indiana, where his father was the Presbyterian minister for fifty years. Upon the completion of his education at Williams College, John Hopkins, and McCormick Seminary, he held pastorates in Pennsylvania and Indiana until he came here from Fort Wayne in 1925. In recognition of his eminence as a minister and scholar, Coe College conferred upon him an honorary degree. For many years he was a member of the board of trustees of Coe and also of McCormick Seminary.

Thus it is the present generation of First Church members who in their memories associate the church with Dr. Little for the past twenty years, during which they loved him as their pastor and his family as their friends. They also hold a special appreciation of Mrs. Little's charming leadership in the women's activities and her faithful work in the Bible school

When Dr. Little's state of health obliged him to resign from the ministry, the members of the congregation found their disappointment lessened by the family's decision to continue their residence in Cedar Rapids.

My Pastorate and Its Times

By Dr. Robert Little

My pastorate in this beloved church began the first Sunday of December, 1925. It ended the last Sunday of November, 1945. The story of its twenty years cannot be told without reference to the world about us, and the history events have written. What I write in this survey is mainly intended for those who will read it in after years.

The Church is no monastic institution, standing aloof from life and humanity, with thick, inpenetrable walls, through which the sounds of the outer world cannot pass. It has not been immune from the general confusion which has enveloped every other department of life, or stood unwounded in the midst of strife, or been unaffected by the ground swellings and cross currents of these disturbing times. It has shared the fortunes of the people who compose its membership.

These last two decades have been filled with more incessant and more momentous changes than our country or world has ever known in any similar period. The ups and downs, joys and sorrows, comedies and tragedies, prosperity and poverty, faith and futilism, stability and chaos, peace and war — most any opposing extremes you can think of — which, in the past, have been distributed over centuries, have been crammed into them.

Within the borders of our own land, our social, moral and economic life has been as changeable as the skin of a chameleon. Nothing has stayed put. When I came here in the mid-twenties, people were dashing to Wall Street and then to Coney Island. We were nearing the pot of gold that lay beneath the end of the rainbow. We reached it in October of 1929 but in digging for it, we encountered a bottomless pit, wherein we tumbled. Fifteen billion dollars of fictitious value disappeared almost overnight, leaving behind it a tragic finale of disaster, bankruptcies, despair, and suicides, the ghastly ending of a golden dream.

In the early thirties, came the great depression. No words can depict the gloom that settled down over the land. People everywhere were confronted with the necessity of living on a vastly reduced income. Bewilderment and confusion prevailed, from the homes of the poor to the council chambers of those who fashioned the destiny of our nation.

There were no religious values to the depression. Congregations dropped in number everywhere. Those who had the Church in their hearts continued their faithful attendance but those whose membership was nominal vanished from sight. It was difficult for any one, however, to resist the grip of defeatism. We became easy victims of despair.

Another development of the thirties was a blurred morality. Multitudes used those days as an opportunity to throw off all restraints, question all authority, and repudiate all standards. Books of rules were tossed away. Umpires were driven from the field. It was argued that since men had discovered the almost rightness of a great deal of what had been considered wrong, and the almost wrongness of a great deal that had been deemed right, there were no moral absolutes which one must heed.

And yet this is not the whole story. Other multitudes began to experience and manifest a spiritual wistfulness. It was borne in on them that life without a God to guide and comfort a man in his trouble can be a terribly lonely affair. And they commenced to seek after God, if haply they might find Him. Strange to say, very few of this vast group sought help from the Church. How many found the Refuge they needed and tied their lives on to God, no one knows.

Only the briefest mention will be made of World War II which began in 1939. Ere it ended, most of the nations of the world were arrayed against Germany and Japan. At this writing, Peace is but two years old, and the war is too recent to see clearly, too near to understand what led to it or to assess its ultimate effect on mankind. Just at present, it seems to have created more problems than it solved.

Let us now turn to our own church. There are items of development and growth, on which I will not report, since they have been dealt with more fully elsewhere. I refer to such matters as our youth activities, the reorganization of the chapel society, and the payment of an old-time debt of over sixteen thousand dollars. It would be repetitious to introduce them here.

The membership of this church, when I came, was 416. At the end of my pastorate, it was 631, a net gain of 215. Those figures do not give the complete picture, however. During these twenty years, we received into our membership 876 people, 452 on confession of faith and 424 by letter, an average of 44 per year. The turnover has been large. People have come and gone. We have salvaged about 25 per cent. This is not the same congregation that it was twenty years ago. There are now but 136 of our 631 members, who were on our roll when I became minister of this church. Four hundred and ninety-five of you joined since I came.

The growth indicated above is good, though it falls beneath the figure one might desire. It is to be remembered, however, that our church occupies a downtown location. We compete with other churches more centrally located in the residence district, where distances are an important factor in the selection of a church home. Our location will offer an increasing problem and demand of us an increasing loyalty in the times that lie ahead.

Passing mention might be made of the midweek service. Once upon a time in the long-ago, that hour served a useful and important purpose in the life of the Church. It marked a half-way stage between Sundays. It was a social gathering, where ties of friendship were deepened and strengthened. It afforded an opportunity to study the Bible, and to pray together intimately for the coming of the Kingdom. When its decline began, I do not know, but gradually it came to occupy less and less a place in the interest of the people. It is practically dead now, and few churches provide such an hour in their program of the week.

In my own heart, I regret its passing, for I am convinced that something very dear and invaluable has departed with it, with as yet no substitute. A small group found something worth while in it and the midweek hour was maintained, in one form or another, during my pastorate. For the first ten years or so, study courses were followed, such as the great books, the great chapters, the great verses, and the great characters of the Bible. For the last decade, we abandoned the weekly schedule and arranged three series of meetings, four or five in each, for the fall, winter, and Lenten seasons. Potluck suppers were an added attraction and even when the war necessitated rationing of meat, coffee, and sugar, enthusiasm did not diminish.

First Church has few equals in the spiritual beauty and physical attractiveness of its auditorium. Its chapel is unusually well equipped in its dining room and kitchen, its class rooms, and its gymnasium. These features, plus its proximity to the loop, has made it a desirable center for conventions and conferences. For a period, we were bombarded by appeals from all sorts of groups for its use, generally without any thought of compensation. We were generous in extending our hospitality for a few years until it occurred to us that it was costing several hundred dollars a year in heat and light to throw open our doors on so wide a scale. It became necessary to limit our consent to patriotic and religious bodies.

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Memories: The impressive church funeral service of James W. Good, secretary of war, conducted with military pomp. The flag-draped casket, a soldier standing absolutely motionless at its head and another at its foot, during the thirty minutes of the service. The attendance of high ranking government officials, including Charles Francis Adams, secretary of the navy, and Patrick J. Hurley, acting secretary of war, senators, congressmen, and governors of several states.

* * * * *

That Sunday morning when a bat came uninvited to our hour of worship. It performed all manner of aerial stunts, dives, spins and loops, and was regarded with wild-eyed alarm by the persons in whose neighborhood it flew. There was much ducking of heads in the pulpit and the pews. . . . That night at a fashionable wedding when a guest, six feet four inches tall and weighing well over two hundred pounds, sat down on a seat which crashed beneath him, and deposited him on the floor. . . . That quaint, little, old lady, who entered the church from Third Avenue, while I was preaching. In an old-fashioned dress and high-peaked hood, she stood and surveyed the congregation, lost and helpless. After a moment or so, she walked to a front pew with great dignity, divested herself of hood, muffler, and mittens, and sat down.

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"There were giants in those days." I am thinking of a score of men and women, whose membership in this church dated back to the sixties, seventies and eighties. Long years of Christian usefulness they had lived and they served their Lord faithfully and well. Their presence here was a benediction and an inspiration. Among them, especially to be remembered, were Dr. and Mrs. George E. Crawford, Mr. Charles J. Deacon, Mr. Robert Sinclair, Mr. John B. Turner, and Mrs. William W. Walker. "Their bodies are buried in peace, but their names live forevermore."

My first sermon was preached in the chapel, September 20, 1925. I was here to be looked over. I want to go back to that occasion now. If what I said was true and timely then, it is a thousand times more true and timely now.

My subject that evening was "The Inevitableness and the Unavoidableness of Jesus Christ." I took two texts. One of them was "And he could not be hid." The setting of that verse tells us that people simply would not let Jesus go. "He entered into a house and would have no man know it," reads the passage. He sought seclusion, but men and women prevented it. He desired to escape for a while, but they defeated his efforts. That is an eternal fact. When people have once looked upon His face and considered the beauty of His character and ministry, they will not let Him hide away.

The other verse I used was "Jesus cometh, the doors being shut, and stood in their midst." The hour is after the Resurrection. Evil men had done their worst to get Him out of the way. After His death, they had rolled a large stone at the door of His tomb. The disciples had gathered in the Upper Room, behind bolted doors. Frightened, they had gathered, but "Jesus cometh, the doors being shut, and stood in their midst." That also is an eternal fact.

There you have it. It's the key to all history. It's the iron-clad guarantee of the future. On the one hand, it is the insatiable hunger of humanity that will not be content with any other leader, dream or cause, than He and His. On the other hand, it is that Jesus is here to stay, and is here, also, to rule. Again and again, He has made his way past all the oppositions of the human heart, and all the barricades of the spirit, and has thrust Himself into the very midst of men. The wooden doors and iron bars of that Upper Room were but child's play compared to the antagonisms and hostilities men have raised against Him. Yet when they have made themselves most secure, built walls of isolation, and congratulated themselves they had things well in hand, Jesus has appeared to confound their designs and bring their plans to nought. His name is inscribed upon, and His authority is built into the very constitution of the universe.

These days they, too, shall pass, and for their passing, we abide and wait. Like a recreant lover, the world will come back to Him. Meanwhile, let us keep patient with our eyes lifted to see the dawn of His new coming. We have often no other resource than to bide our time until those who have launched themselves on some perverse way of life, finally lash themselves upon the hidden nature of things, and learn the truth and power of those barriers which defend the eternal Kingdom of our Lord. Let us have no doubt about it. "He shall reign, whose right it is to reign."

As I give a hasty glance over these changing years, there is one uppermost impression – the unchanging kindness of this congregation to their minister and his family. No people could have been more patient, forbearing, or generous. I wish I could speak my gratitude in a manner that would satisfy me as adequate. Even then, there would be an overflow of thanksgiving, which must needs arise to the Heavenly Father that my lines had fallen in such a pleasant place and with such a goodly people.

Theodore G. Lilley

The Reverend Theodore Gaillard Lilley came to First Church as its pastor in September, 1946, after six years ministry in the First Church of Sioux City, Iowa. Formerly he served nine years as minister in the First Church of Salt Lake City, Utah.

THEODORE G. LILLEY

Dr. Lilley is a native of Ohio, received his B.A. degree at Ohio State University, his B.D. degree from the Chicago Theological Seminary. During his seminary training he served as assistant minister at the First Congregational Church, Evanston, Illinois, and the First Presbyterian Church, Chicago. Upon graduation he served as summer pastor in the Community Church, Hot Sulphur Springs, Colorado. Buena Vista College, Storm Lake, Iowa, conferred upon him the Doctor of Divinity degree.

Dr. Lilley is a member of several groups of the Masonic fraternity. He is serving as part-time professor of religion at Coe College.

Dr. and Mrs. Lilley met and were married in Salt Lake City where Mrs. Lilley was secretary of the Young Women's Christian Association. Both are interested in youth work and have taught together in several young people's summer conferences.

THE OFFICERS

"Let the elders that rule well be counted worthy of double honor, especially they who labor in the word and doctrine."

Three groups of officers are elected by the members in our church, namely the elders (who with the pastor as moderator constitute the session), the deacons, and the trustees. The function of the elders is to make decisions regarding the worship, to assist with the sacraments, to examine and admit new members, and in earlier days to discipline wayward members. The deacons were important officers in earlier times when they were responsible for discovering cases of need and for administering alms. The trustees are the legal custodians of church property and finances.

Elders

The number of elders on the session varied in our history with the size of the church. At present there are twelve elders, four being elected each year and serving for a term of three years, after which they retire from the session for one year or longer before being re-elected to the session as ruling elders This is referred to as the "rotary system."

Those who served as elders during the first hundred years of our history are listed as follows with the date of their first election:

John Vardy — 1847
Isaac Lichtebarger — 1848
Arven Kennedy — 1849
Barnet Lutz — 1849
John P. Conkey — 1854
James Ferguson — 1854
William Stewart — 1854
David Blakely — 1854
John L. Shearer — 1856
Isaac Cook — 1859
William W. Walker — 1859
John R. Stuckslager — 1859
J. S. Wattles — 1861
John F. Ely — 1865
Hugh C. Johnstone — 1865
C. M. Couch — 1865
J. F. Charles — 1869
E. F. Pomeroy — 1869
Thomas M. Sinclair — 1877
David M. Jones — 1880
Wm. Waterhouse — 1880
Charles Kennedy — 1880
W. J. Sloan — 1880
O. N. Hull — 1885
C. B. Weeks — 1885
H. B. Soutter — 1893
Wm. Groundwater — 1893
A. B. T. Moore — 1893
C. B. Kennedy — 1893
S. S. Dorwart — 1896
A. L. Adams — 1896
R. S. Sinclair — 1902
J. J. McConnell — 1904
Geo. E. Crawford — 1904
B. H. Bailey — 1904
A. C. Sinclair — 1912
J. J. Amen — 1916
H. J. Achter — 1916
J. M. Rider — 1918
W. E. Owen — 1918
R. D. Taylor — 1918
Clifton G. Crull — 1918

Rufus E. Lee — 1918
C. J. Deacon — 1919
L. D. Weld — 1919
J. H. Johnson — 1919
H. H. Bennett — 1919
T. E. Ravenscroft — 1920
J. S. McGowan — 1920
E. P. Boynton — 1922
J. F. Weir — 1922
E. H. Bingham — 1923
S. G. Patterson — 1924
S. M. Harris — 1924
Ira Carrithers — 1926
Chas. Penningroth — 1927
John M. Ely — 1928
A. Huntington — 1928
B. A. Barlow — 1929
Fred J. Kluss — 1930
Amos Melberg — 1931
N. V. Russell — 1931
Lee Winterberg — 1932
L. A. Fuhrmeister — 1933
Henry S. Ely — 1934
James E. Franken — 1934
L. D. Burkhalter, Jr. — 1935
Amor Sargent — 1936
W. R. Boyd — 1937
F. C. Fisher — 1937
G. S. Holmes — 1938
Dwight Krumboltz — 1938
M. M. Thompson — 1938
P. A. Tracy — 1939
Carl Thomas — 1940
C. Harve Geiger — 1941
Myron L. Koenig — 1941
Rockwell Bingham — 1941
Herbert Henderson — 1943
Clay Phillips — 1944
Max Daehler — 1945
John Heidel — 1947

Deacons

At the present time our church does not have deacons. The office declined in importance with the growth of institutional giving and Community Chests. The records for recent years are not complete or accurate and it cannot be said just when the office was allowed to lapse. The following held the office of deacon during the first 40 years of our history:

A. L. Ely
Arven Kennedy
Abram Whitenack
D. W. C. Rowley
D. B. Leach
W. Groundwater
James R. Campbell
George M. Olmsted
George E. Crawford
John Adams

Trustees

The minutes of the annual meeting of the congregation on January 6, 1868 begins with this entry: "Upon the call for the report of the secretary of the proceedings of the last regular annual meeting of the society, the clerk of the trustees reported that the records of the society were destroyed by fire April 15, 1867, when Ely's Block was destroyed."

As a consequence there is no record of the trustees who held the office prior to that date. Following is the list of trustees from 1867 to 1947, with the date each was elected the first time. An asterisk (*) indicates those who served as chairmen of the board. Up to 1897 (the first 50 years) there were five members on the board of trustees. That year the number was increased to seven, and the following year to nine. Each trustee

was from that time on elected for a term of three years, three new trustees being elected each year, and this practice has continued to the present time.

E. E. Leach 1868
*Charles Weare 1868
*C. E. Walker 1868
*Dr. John F. Ely 1868
A. V. Eastman 1868
H. P. Fort 1869
*Chas. H. Clark 1869
(Chairman 23 years)
R. P. Kingman 1870
Lawson Daniels 1870
S. J. Gillett 1870
*John F. Charles 1871
S. C. Higby 1871
R. H. Gilmore 1871
W. W. Walker 1872
George B. Douglas 1874
H. S. Riggs 1874
P. F. Randall 1874
D. W. C. Rowley 1875
C. J. Deacon 1875
Judge S. P. Wisner 1875
Wm. Waterhouse 1880
J. F. Dean 1880
T. Mower 1881
Chas. B. Soutter 1882
C. B. Weeks 1882
J. C. Broeksmit 1886
J. L. Billau 1886
Walter D. Douglas 1890
S. S. Dorwart 1890
*John S. Ely 1892
Edward C. Clark 1897
W. K. Taylor 1897
*James H. Douglas 1897
*John T. Liddle 1898
C. S. Smith 1898
*Sidney E. Sinclair 1899
Chas. J. Fox 1899
Robert Williams 1899
*Chas. P. Hubbard 1900
Matthew Stewart 1901
*A. H. Newman 1902
N. K. Beechley 1902
James W. Good 1903
Harry Kirk 1902
J. H. Johnson 1908
A. M. Welch 1908
*John M. Rider 1909
*Archer C. Sinclair 1909
Amor H. Sargent 1911
*C. L. Arnott 1911
Kent C. Ferman 1912
August C. Reps 1913
*M. M. Thompson 1914
Henry S. Ely 1914
*Fred C. Fisher 1915
Clifton G. Crull 1915
John M. Ely 1915
*T. R. Warriner 1916
R. S. Cook 1916
Henry J. Achter 1916
Dr. W. Ruml 1917
*Edward Killian 1917
*Dr. J. S. McGowan 1917
*J. M. Parker 1918
Percy P. Smith 1918
Edmond P. Boynton 1919
*Rufus E. Lee 1919
S. R. Sutherland 1920
Dan W. Warren 1920
Sutherland Dows 1920
Hiram J. Carson 1921
*Ernest B. Camfron 1922
Henry M. Files 1922
George Laird 1924
A. L. Haldeman 1924
W. J. Brown 1924
*Harry T. Hedges 1925
Douglas Boynton 1926
*Arthur Huntington 1926
*Stewart Holmes 1926
*Carl Thomas 1927
Helen Hubbard 1929
James Franken 1929
*Walter K. Roth 1930
Horace Hedges 1930
Robert Black 1931
*Dwight Krumboltz 1931
Mrs. T. R. Warriner 1932
Ed Soboda, Jr. 1932
Earl Muzzy 1932
*Clare Marshall 1933
Byron Barlow 1934
Harvey C. McClary 1934
Mrs. D. Krumboltz 1935
Arthur Barlow 1935
Lester Chadima 1935
*Philip W. Shive 1936
Harold R. Mowrey 1936
*Harry O. Cutler 1936
Don Barry 1937
Mrs. Amos Melberg 1938
Harry Chadima 1938
*Herbert Henderson 1938
L. D. Burkhalter, Jr. 1939
R. D. Taylor 1939
Thomas Boone 1940
Don Barnes, Jr. 1940
*Mrs. S. Dows 1941
J. Rayner Harper 1941
Everett Obrecht 1942
*Ed F. Moorman 1942
Bruce West 1942
Mrs. R. Pickford 1943
Charles Daniel 1943
*Amos Melberg 1943
Mrs. S. Holmes 1944
Gus H. Cornwell 1944
*Fred J. Kluss 1945
Roy Taylor 1945
Leighton Beckett 1945
Wm. B. Cormack 1946
Roy Stoddard 1946
Mrs. J. R. Treichler 1946
Robert Van Meter 1947
Ralph E. Walker 1947
Mrs. Pierre Tracy 1947
Duane Arnold 1947

Church treasurers with year first elected:

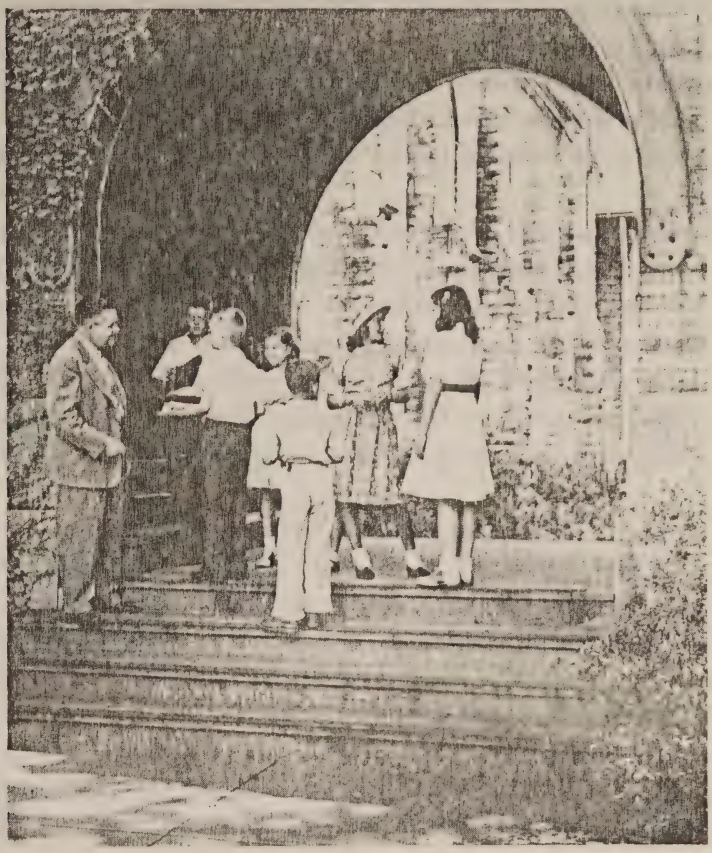
A. V. Eastman 1868
Lawson Daniels 1870
C. E. Walker 1874
P. F. Randall 1875
Charles H. Clark 1879
E. C. Clark 1897
C. S. Smith 1900
John M. Ely 1915
Kent C. Ferman 1918
T. E. Ravenscroft 1919
Fred Ely 1922
Clifton G. Crull 1929
W. J. Brown 1933
L. D. Burkhalter, Jr. 1937
Arthur Huntington 1940
Henry Achter 1941
Herbert Henderson 1943

THE BIBLE SCHOOL

"Train up a child in the way he should go; and when he is old he will not depart from it."

By Lee Winterberg

The Bible school of the First Presbyterian Church has always had a vital place in the work and progress of the church. In fact the first Sabbath school in Cedar Rapids was organized May 20, 1845, two years before the church actually came into existence, by men who later were instrumental in founding our church. There were 27 members of this first Sabbath school, and its first superintendent was Alexander L. Ely, who was one



of the first members of the church, and also the first deacon. Joseph Greene was the first secretary.

The first meetings were held in a long and low building on the alley end of Lot 10, Block 14, known as the "long ornary," or Eddy Row. After a few months the school met in the home of John Vardy, on the northeast corner of Sixth Avenue and Third Street, another charter member of the church, and its first ruling elder. Still a few months later the school, because it was growing, was moved again, this time to a store-room owned by Mr. Greene, on the northeast corner of First Avenue and Second Street, the present site of the Roosevelt Hotel.

In 1847, and then for a period of four years, the Sabbath school was housed in the new school building on the site of the old B. F. Howland residence. In 1851 it found its permanent home in the newly organized Presbyterian Church. Up to that time it had been a Union school, and was continued as such for two or three years until other denominational schools were organized, when it became the Bible school of the First Presbyterian Church.

It never has been a large school; probably the largest enrollment has never exceeded 300, still the work that has been carried on has been effective and successful, and many, many boys and girls have grown into fine Christian men and women through the influence of the school. From its beginning the school has been blessed with many faithful, well-trained officers and teachers who have given unselfishly of their time and talents.

In the memory of this narrator such names as Helen Hubbard, Jennie Robertson, Mr. and Mrs. E. H. Bingham, Mrs. T. R. Warriner, Miss Agnes Sinclair, Mrs. Clifton Crull, Mrs. A. C. Sinclair, Mrs. Robert Little, and Ira Carrithers stand out.

The following gentlemen are those known who have acted as superintendents of the school during the hundred year period: A. L. Ely, George H. Ely, Dr. J. F. Ely, the Rev. Mr. Covell (Protestant Methodist Church), W. W. Walker, A. B. Hull, E. E. Leach, E. F. Pomeroy, Dr. E. R. Hutchins, A. L.

Adams, J. F. Weir, C. E. Walker, C. H. Clark, Chas. Dieman, D. M. Jones, C. L. Hunt, Sam S. Dorwart, Clifton Crull, J. F. Weir, Charles A. Siegfried, R. D. Taylor, E. H. Bugham, A. C. Sinclair (2 terms), Ira T. Carrithers, Lee B. Winterberg.

On July 9th, 1947, on the one hundreth anniversary of the founding of the church the following persons were serving as officers and teachers:

General Superintendent	Lee Winterberg
Assistant Superintendent	Ira T. Carrithers
Assistant Superintendent	Mrs. Lorene Chehak
Secretary and Treasurer	Howard Wilson
Assistant Secretary and Treasurer	Milo Sedlacek
Director of Music	Miss Martine Hamelly
Pianist	Rockwell Darbley
Superintendent—Beginners Dept.	Mrs. Ralph Hughes
Co-Superintendents—Primary Dept	Miss Jennie Robertson and Mrs. Daniel Kerr
Superintendent—Junior Dept	Miss Katherine Franken
Superintendent—Home Dept.	Miss Laura Turner
Superintendent—Cradle Roll	Miss Helen Hubbard

Beginner's Dept. Teachers

Mrs. Ralph Hughes, *Supt.*
Mrs. Joseph Buss
Mrs. Harley Ransom
Mrs. Harriett Kolar
Mrs. Louis Walch

Primary Dept. Teachers

Miss Jennie Robertson, *Co-Supt.*
Mrs. Daniel Kerr, *Co-Supt.*
Mrs. Lorene Chehak
Mrs. John Barry
Miss Patricia Tracy
Mrs. Harry Meaney

Junior Dept. Teachers

Miss Katherine Franken, *Supt.*
Mrs. Max Hamelly
Mrs. Pierre Tracy
Mrs. S. T. Hootman
Edward Parry
Mrs. Milo Sedlacek

Intermediate Dept. Teachers

Intermediate Girls (12 year olds)	Mrs. Clay Phillips
Intermediate Boys (12 year olds)	L. D. Burkhalter, Jr.
Junior High Girls	Mrs. Dwight Krumboltz
Junior High Boys	Pierre Tracy

Senior Department

Boys and Girls	Mrs. T. G. Lilley

Adult Department

Mixed Bible Class	Fred Kluss, Robert Parry
Philathean Class	Mrs. Charles Pennington

YOUNG PEOPLE'S WORK

"Oh God, thou hast taught me from my youth, and hitherto have I declared thy wondrous works."

By Fred Henson

First Presbyterian was among the first of Iowa churches to apprehend the social-religious significance of a full-time young people's program. To succeed in that relatively un-pioneered realm a generation ago, the new "young people's director" or "director of Christian education" required a wealth of understanding, the ability to interpret religious tenets sometimes in the terms of rugged living reality.

The church brought under its roof and influence energetic young people from homes throughout the city, and the success enjoyed in inculcating Christian democracy's lessons among them stands as a credit and tribute to our young people's directors today.

First summoned to the young people's task at First Presbyterian Church was Miss Alathea McCune, who served during the pastorate of Dr. McBride. The minutes of the board of trustees record that she was employed in March, 1917, for "secretarial and visiting work."

Arnold A. Garthoff had been leader of the Westminster Presbyterian AK's, or Anti-Knockers, known as the city's largest boys Bible class at that time. When Mr. Garthoff came to First Church in 1920, he stimulated immediate interest. He established a four-page Sunday school paper entitled, *Pep—The Paper with a Punch*, printed in the chapel basement by a crew of high school class recruits.

With a corps of faithful boys and Arthur Ingalls, church custodian, as aides, Mr. Garthoff built a portable stage in the chapel assembly room and the result was a rousing minstrel show, all amateur talent of First Presbyterian origin. One of

the chorus singers in that show was William L. Shirer, to become a noted foreign correspondent and author.

Garthoff promoted the first association of church boys groups with the Y.M.C.A. program, and First Presbyterian boasted the first Pioneers and Comrades in the city. Daily Vacation Bible school, believed to have been the first in the church's history, was a somewhat gala affair on its opening day in 1921. Flags of various nations and American bunting bedecked the front of the chapel.

Garthoff left Cedar Rapids in 1922. He was, for a time, young people's director at First Presbyterian Church in Davenport. Later he spent five years as horsar of the American University of Cairo, Egypt. During World War II he served one year with the civil affairs section of the Allied Headquarters in North Africa.

Mr. Garthoff was succeeded in 1922 by D. Paul Chapman, now of Bettendorf, Iowa, who was affectionately known to his adolescent charges as "Chappie." A Coe College graduate of 1922, Chappie was young people's director for one year. The work prospered under his active leadership. The Rev. Mr. Chapman, as he afterward became, finished his ministerial training at McCormick Seminary in the spring of 1926. He has been pastor of the Bettendorf Community Presbyterian Church since May, 1935, and has been stated clerk of the Iowa City Presbytery for 15 years.

Miss Margaret Van Dyke Nevins succeeded Mr. Chapman as religious education director in the summer of 1923 and remained at First Presbyterian Church for more than two years. The Camp Fire Girls movement received its first impetus within the church at that time. Miss Nevins, a New Jersey resident, later returned to the East, where she was engaged in similar work in the New York area.

A "Golden Age" in young people's affairs dawned when Lee B. Winterberg, present church school superintendent, became young people's director shortly after his graduation from DePauw University in 1926. Lee remained in the young people's

post until he entered the insurance field in April, 1930.

Stunt nights, youth groups, church athletics, and journalism generated a new high in enthusiasm in the new generation of church young people during Lee's tenure. The church reached farther than ever before into the community. Many active groups were of a most cosmopolitan character. Eleven nationalities were included in one club's roster. Approximately 150 boys and 150 girls used the church's facilities every week, an all-time high record for young people's participation.

Russell F. Knapp served as Mr. Winterberg's assistant in boys' work, while Miss Ruth Hazlet and later Miss Dorothea Huntley served as assistants in girls' work. During these years *Pep* again made its re-appearance as the official publication for the Bible school and young peoples activities, with Fred Henson acting as editor.

Following Mr. Winterberg's tenure Theodore F. Ford came to the church as director, after a term as boys' work director of the Streator, Illinois, Y.M.C.A. Mr. Ford left the church after two highly successful years to go into business.

R. V. Bachman succeeded Mr. Ford, and the work prospered under his very capable leadership. Mr. Bachman was with the church for three years, and then Mrs. Clair Nichols Petersen became the director of religious education. Following her resignation in 1937, Hillis Hauser came. The boys' work program was greatly revised during his years with the church. Mr. Hauser resigned in 1940 to enter the Y.M.C.A. field at Rockford, Illinois. Paul Parks came to the church in June following his graduation from Coe College. His stay was short however, since he did not complete a year, resigning to enter Y.M.C.A. work also.

Thereafter, due to the shortage of manpower caused by the war, a full-time director was not secured. Because of this fact and also due to the downtown location of the church, the facilities of the chapel for carrying on young people's work have not been used as it had been hoped by the officers of the church. During the many years that the church has actually

employed directors for youth work many outstanding pieces of work have been accomplished, and much credit is due this department for the growth and progress of the church.

Mr. and Mrs. John Walters came in November, 1946, and served ably as youth advisors. Frederick Hop, Clayton Ridout, and Edwin Griffith assisted with the boys' work.

Miss Bertha A. Pownall began as director of education on September 1, 1947. She has had fruitful previous experience in this field and is bringing much help to our school and youth groups.

John E. Yager, a student at Coe College, is the new director of club activities. We look forward to splendid work under his leadership.

THE CENTENNIAL COMMUNICANTS CLASS — EASTER 1947

Front row: Dick Walch, Louise Barry, Margaret Lindeman, Rosemary Kerr, Darlene Kugel, Susan Chehak, Mark Dachler. Second row: Dick Keehn, Tom Rodhouse, Dr. Theodore G. Lilley, Joan Bochmann, Ann [illegible], Patricia Sedlacek, Marion Heales, Max Dachler, Gordon Craft

WOMEN'S WORK

"There shall also this, that this woman hath done, be told for a memorial of her."

The Women's Work of First Church

By Mrs. Charles Pennington

As one looks through the annals of history of the First Presbyterian Church of Cedar Rapids, one is aware of the important part its women have played from the year 1847 to the present. Of the nine charter members, four were women, among whom was Mrs. J. F. Ely, mother of J. S. and grandmother of John M. Ely. It was she who worked diligently for recognition of women in this church, not only during the 25 years of presidency of the Missionary Society, but throughout her life. Those of us who have been a part of only the last quarter of this history have been impressed time and again by references to the loyalty, steadfastness, generosity and devoutness of our pioneer members. Gifted with education and material means, they contributed so much not only to our beloved church, to Coe College and to Cedar Rapids, but to peoples of other states and lands, with their support of foreign and home missions.

From out of the past come names like Walker, Ely, Crawford, Deacon, Knox, Smith, Sinclair, Soutter, Turner, Hubbard, Rowley, Boynton, Messer, Dorwart, Liddle, and many others, each one a reminder of outstanding work done so wholeheartedly.

As early as 1849, two years after the founding of this church the ladies were organized as "the Benevolent Sewing Society, to help build a church." The organization kept that name until 1871 when it became "the Ladies' Chapel Society," with Mrs. W. W. Walker as president and who held such position of influence for forty years.

The Chapel Society did many things those early years to aid the church, among which were the purchase of the first bell used, payment for the organ, furnishing the church and chapel, serving the above mentioned monthly teas from October to May inclusive, and arranging for and donating the new tower. Later the society promoted the building of the present chapel, giving $10,000 to the building fund, and later yet gave $8,000 toward the purchase of the new church pipe organ. Frequently it has paid for redecoration of the chapel. Only recently did it give $1,000 toward the $10,000 asked from our church for the Restoration fund for churches abroad that had been damaged or destroyed during World War II. The honor roll of World War II service men was also one of its projects.

Because of the increase in membership, the Chapel Society saw fit to divide into guilds, and from time to time since then has added new groups as the occasion demanded. The first so-called guilds to be organized were the Laura Walker Guild in 1912, composed of eight ladies chosen by Mrs. Walker (W.W.) herself, and the Anna Burkhalter Guild the same year, taking the name of the beloved pastor's wife. The latter group was called the Girls' Auxiliary to the Chapel Society. In March, 1921, the members of the Philathean class of the Bible school organized a guild, naming it for Alice King, a former teacher of the class and a member of the Coe faculty. November 15, 1921, the members of the Women's Bible class formed a group called the Mary Ely Guild, named for Mrs. J. F. Ely. In 1924 a group of girls just out of college, whose Sunday school teacher for years had been Miss Caroline Soutter, and who later had had Mrs. W. W. Walker as their leader, formed the Amy Sinclair Guild, naming it thus to honor the memory of Amy Sinclair, a member of a pioneer church family.

This arrangement prevailed until 1938 when it was deemed advisable to number the guilds rather than retain the previous names and age groups, and to draw members by lot every two years. The guilds, numbered one through four, hold monthly luncheon meetings from October through May in

the homes of members. Guild No. 5 holds a dinner meeting inasmuch as many members are business women who cannot meet earlier in the day. Early in this centennial year a Junior guild, number six, was organized. The membership is made up largely of young matrons. The following women preside over the various guilds at the present time: No. 1—Mrs. William Dennison; No. 2—Mrs. Ray Jeffrey; No. 3—Mrs. Altah Pfeiffer; No. 4—Mrs. Amor Sargent; No. 5—Miss Grace Sargent; and the Junior Guild—Mrs. Glenn Ravenscroft.

The Chapel Society, being made up of the various guilds including all women of the church, has its own officers and they, together with the guild presidents and the secretary of stewardship, comprise the Chapel Society Council which meets regularly to plan the work for the women of the church. The present officers of the council are: Miss Helen Hubbard, president; Mrs. John Beck, first vice-president; Mrs. Ralph W. Gearhart, second vice-president; Mrs. Earl North, secretary, and Mrs. William A. Hull, treasurer.

So much for the women's work for our own local church and its chapel. Now let us look at another labor of love which was carried on simultaneously.

It was during the pastorate of the Rev. James Knox, on March 18, 1869, that a company of ladies met at the pastor's home to organize, "to awaken and cherish in the Christian women of this community an earnest interest in missions." The name of that organization was the Women's Missionary Society of Cedar Rapids, and that first year the meetings were attended by ladies from the Episcopal, Methodist, and Second Presbyterian (Westminster) Churches.

Two years later a new constitution was adopted, making this a society of the First Church. Meetings for a time were held in rooms of the Y.M.C.A., then in Little Muddy (where the atmosphere was often cold and unpleasant), then in the church, then in the chapel, and finally in the homes. From a paper on the Women's Foreign Missionary Society, written by Mrs. Caroline Rowley Hubbard and printed in the 75th Anniversary

booklet, we find: "The dues, the only means of raising money were only one dollar per year or two cents per week. Life memberships were $25.00. There were thirty-seven members enrolled during the first year, and thirty-seven dollars were sent to the board. Twenty-five of this went to the board to make Mrs. Knox a life member." Through the years that have followed a number of the members, through special gifts and otherwise, have been made life members.

Soon after the group was organized our women earnestly desired a missionary they could call their own, and joined the ladies of Vinton and other towns in the state in the support of Miss Mary Jewett of Marshalltown as missionary to Persia. Miss Jewett was therefore the first in a long list of missionaries to receive aid financially and otherwise from our women. Miss Mary E. Pratt of Waterloo was sent to India, and our society joined the one in Waterloo in her support. "It would seem that these years of beginning were most wonderfully blessed," said Mrs. Hubbard, "for soon two members of our own church offered themselves for mission work, Dr. and Mrs. George W. Holmes. They also went to Persia, Mrs. Holmes doing kindergarten work and Dr. Holmes becoming one of the first medical missionaries."

At first our society was under the Board of the Interior, but the record shows that in 1870 it withdrew and associated itself with the newly formed "Woman's Board of Missions of the Northwest." Our society entertained the latter board in 1878 and again in 1899.

On October 12, 1874, the Women's Home Missionary Society was organized at the request of both the General Assembly and the Cedar Rapids Presbytery, "the reason being," as Mrs. J. T. Liddle reported in her paper on the history of this group at the 75th anniversary, "that the men of the Home Mission board were appalled at the immensity of the task confronting them. Not alone were they responsible for the evangelization of the Indians, Mexicans, Alaskans, and the mountaineers of the South, but the Mormons were already established in Utah

and had begun their propaganda. In addition the western states and territories were being so rapidly settled that the need was imperative that missionaries and teachers be provided for the new country. The board believed that if the women could be enlisted they might prove an important factor in the accomplishment of this work." Our Home Missionary Society was fortunate in having as it founders women endowed with rare mental and spiritual qualifications. Among the charter members were Mrs. E. F. Pomeroy, the first president of the group, Mrs. C. E. Walker, Mrs. D. W. C. Rowley, Mrs. T. M. Sinclair, Mrs. James Knox, and Mrs. J. F. Ely. From the same paper by Mrs. Liddle, we quote an interesting account: "A few weeks ago two letters from the church at Mt. Pleasant, Utah, came to our pastor. The Mt. Pleasant church was completing plans for the equipment of its new building and the suggestion was that, in view of the part our Home Missionary Society played in saving the work there at the most critical point in its history, the ladies might like to provide a memorial window or some part of the furnishing. As the earliest efforts of the society were in the Utah field, assisting Dr. McMillan in his work, we could not do less than grant the request and a movement is now on foot to secure the needed funds for a memorial window."

Wasatch Academy

"The story is an interesting one, too long to be given here; but in brief the facts are as follows: When Duncan J. McMillan, afterward secretary of the Board of Home Missions, went to Mt. Pleasant in 1875, he began a work there under the most discouraging circumstances. He was the first non-Mormon to venture south of Salt Lake City. He bought an old dance hall, paying what he could and giving a mortgage for the balance. There was a determined effort on the part of the Mormons to drive him out but he kept on, living in a small room in the building and sleeping on a home-made straw mattress. At last it seemed as if defeat were inevitable and he was on the point of being dispossessed for failure to meet the pay-

ments on the building, when a letter came to him from the ladies of our society containing a draft for enough to pay his indebtedness in full. A moment before, according to Dr. McMillan's own account, he had given up hope. By the timely arrival of this gift the work which has grown into Wasatch Academy, one of the most vital mission enterprises in the state, was saved. The ladies of the church had learned, quite by accident, of the desperate need of the work and had acted instantly. Dr. McMillan knew no one here, nor had he made any appeal. 'I was completely overwhelmed,' he wrote afterward, 'and fell on my knees and begged pardon for my faithlessness and despair. The letter enclosing the check was from Mrs. Chas. E. Walker, treasurer of the Woman's Home Missionary Society of the First Presbyterian Church of Cedar Rapids, Iowa. There was no explanation save that the money was sent by order of the society'."

A Mrs. Hull was the first home missionary to be supported, her work being with the Chinese in California. In 1877 the Young Women's Missionary Society supported a Mrs. Lund as city missionary and enabled her to employ all her time in city missions. An industrial school was started, and in 1881 the Helping Hand Society was formed to help the mothers whose children were in the industrial school. These mothers met in our chapel and sewed for two hours. Half an hour was spent in devotional exercises. They were paid for their work ten cents an hour, their pay consisting in garments made by themselves, or in orders for groceries, dry goods, and so forth. According to Dr. Burkhalter, "It was like looking in upon Dorcas at Joppa, when she helped and taught the widows there to make the coats and garments. It was a scene of the real Christianity which he who writes these words of memorial felt characterized the whole church to which he had been called. It was hand to hand, face to face, heart to heart, work. It was not at long distance, it was not done by committees or by a secretary, but by the women of the church themselves mingling with their sisters, teaching them to sew and read the

Bible and to do their work at home with slender means with more hope and respect, because they saw that they were esteemed and beloved by their sisters of more favored position and more abundant means."

"To the First Church belongs the credit of having introduced the annual union missionary meetings. In 1893 this society extended an invitation to the ladies of the sister churches to join in an all-day missionary meeting, which was held in the chapel during the Week of Prayer. It was so thoroughly enjoyed that it was decided to make it an annual occasion." Within the past decade, prior to her death, Mrs. C. S. Smith was presented at the annual meeting of the Union as being one of the first members active in that union and high tribute was paid to her for her continued interest in the missionary movement. In January, of this our centennial year, the union adopted a new name — "The Cedar Rapids Council of Church Women."

The two groups, foreign and home, again united in February, 1925, upon recommendation of Mrs. Pettit, a state officer, according to the minutes of the secretary, Mrs. A. H. Haldeman. Because of a number of bequests to each society, each had incorporated, the home in September, 1911, and the foreign in 1923.

The gifts to the home society were as follows: S. Louise M. Robertson, $6,300; Alice King, $1,000; Jane Noble (by her son, Samuel Hook), $707; and Mrs. J. H. Johnson, $500. The memorial funds for foreign missions include the following: Harriet Van Vleck, $100; Alice King, $2,000; and Jane Noble, $707. In the April, 1925, minutes of the secretary, Mrs. Carl D. Thomas, we read: "A committee had been appointed to consult with Mr. Deacon about the union of the corporations of the two societies. Mrs. Taylor reported for this committee that all had been carried out legally thus far, and that Mr. Deacon would give further advice when necessary." In 1945 the society received $500 from the Emily Merritt estate, which was sent to the National board to furnish the chapel in Menaul

school, Albuquerque, New Mexico, in Mrs. Merritt's memory.

Two world wars have found the women of First Church giving freely of themselves and their time to the Red Cross. During World War I, Mrs. J. H. Johnson was in charge of sewing, and many, many suits of pajamas were turned out under her direction. During World War II large groups of women gathered in the chapel one day a week, to sew and to make surgical dressings. Mrs. Ira Carrithers, with Mrs. Seymour Platt's assistance, had charge of the former, while Mrs. William Owen, Jr., with Mrs. Howard Graham's assistance, had charge of the latter. Miss Helen Hubbard acted as production chairman for the Linn County Red Cross.

Besides the work done in our chapel, missionary societies and Red Cross, many of our women have contributed much as Sunday school teachers and officers, and other youth leaders, and some have even served on the board of trustees of the church. Our Missionary society was signally honored a few years ago by the election of Mrs. L. D. Weld to the presidency of Synodical.

An altar committee keeps the pulpit supplied with fresh flowers for all the regular church services as well as for special occasions, such as Easter, Children's Day and Christmas. This committee also prepares the equipment and elements for Communion services, giving the necessary care to the same thereafter.

It seems rather significant that this centennial year should find the women of First Church once more united in one organization. A century ago there was just one group including all women of the church; this very year the Chapel Society, through its merger with the Missionary Society, has become an all-inclusive women's organization. This plan was suggested by the three boards — National, Foreign and Christian Education — and was endorsed by the National Council of Women's Organizations of the Presbyterian Church, U.S.A. and recommended to the women's societies of the church. Miss Helen Hubbard, the president of the Chapel Society, and Mrs. Sey-

mour Platt, the president of the Missionary Society, together with their fellow officers and Mrs. Theodore Lilley, our pastor's wife, have worked untiringly to effect this reorganization. New articles of incorporation will take care of provision for handling the trust funds, and a board of trustees, composed of three women, will have charge of the same.

Through the years there have been various divisions and unions, subdivisions and re-namings, but we start a new century as one group, with eyes upraised, with courage to tackle the Master's work in a world in turmoil, with faith that we will reap if we faint not, and with a determination to build well upon the foundation so firmly laid those many years ago.

MISSIONARIES

"Go ye into all the world and preach the gospel to every creature."

In addition to the women's enthusiastic support of missionary activity as related in the preceding section, First Presbyterian Church for a number of years has adopted and regarded as its representative a missionary in the foreign field. The church's annual contribution to foreign missions has gone toward paying his salary and to the support of his work. Individuals as well as some organizations in the church have sent gifts, have written letters, and in other ways have shown interest and have given encouragement to his work. Frequent letters from the missionary and addresses to church groups when he was home on furlough have further contributed to keep the church in direct contact with missionary activity.

There have been two men in such relationship with our church, both of them Cedar Rapids boys.

The first was Harry E. Campbell. He was born in Cedar Rapids, was educated in the public schools and Coe College. After a year and a half service in World War I, he received his theological training at Omaha University, McCormick Seminary, and the University of Chicago. In

HARRY CAMPBELL

November, 1921, he went out to Etah, India, to serve as headmaster of a school for boys. He remained until 1930, coming home for a furlough in 1927. That he possessed the true missionary's spirit of service and sacrifice is revealed in this incident: when an old man who was a servant of the school became ill with smallpox and was left to die by himself, the headmaster turned over his school duties to others and alone went to live with the sick man in a wretched house, and nursed him back to health and strength.

After the conclusion of his foreign service, Mr. Campbell became assistant pastor of First Congregational Church, Madison, Wisconsin. He died in 1946 in Indianapolis, where he had lived several years.

KIRKLAND WEST

Kirkland West, our present missionary, sailed for China in September, 1930. He too was a graduate of Coe College, and had his theological training at Princeton. His father, the Rev. R. Bruce West, during that time was pastor of Olivet Presbyterian church in Cedar Rapids. Just before sailing, Kirk was married to Dr. Helen Fraser who has carried on the medical phase of the work at his post. The first year they were in training in Peiping with Chinese teachers. Then they were assigned to Weihsien where they spent five strenuous years which were saddened, too, by the death of their first child.

In 1936 they had a brief furlough in this country; then four years after their return they were driven out by the Japanese. Kirk then served as interim pastor of First Presbyterian Church in Johnstown, Pennsylvania. At the close of the war he yielded to the urging of the missionary board and returned to China in February, 1946, being now stationed at Tsingtao, Shantung.

The continued unsettled conditions in China and the hazards of missionary work there are reflected in this passage from one of his recent letters:

"The report of my capture and death at the hands of the bandits proved unfounded, but definitely not funny. I had to pinch myself after the local American consul called and told me that the state department in Washington had cabled him to ask me if I were alive and well. How such a rumor could get started is disconcerting. I am well and keeping very busy."

OUTGROWTHS AND AFFILIATIONS

"And so were the churches established in the faith and increased in number."

COE COLLEGE

By Harry M. Gage

This earth rests on the shoulders of Atlas. In this there is the assumed assurance of finality. However some pestiferous askers of questions may wish to pursue the trail to a really final and satisfactory resting place for this earth. For such we are told that Atlas stands on an elephant and, if you are still bent on questioning, that the elephant stands on a turtle. Those who wish to pursue the matter further must leave the realms of picturesque imagination and enter the limbo of physical and metaphysical inquiry.

It is easy to fix the date of the formal organization of First Presbyterian Church in 1847, of Coe College in 1881, and of its earliest predecessor in Cedar Rapids in 1851. It is less easy and more interesting to follow the trail of origins which leads one into the hazy immensity of an unrecorded past. "From nothing, nothing comes." First Church and Coe College are at once inheritors and expressions of a powerful imponderable. It is a tradition developing through the course of history. It is the "voice of God thundering through the centuries."

God breathed into man the breath of life. Thereby man became a living soul. God to man was a self-subsistent spiritual entity, one God and Lord of all. This was and is an exalted intellectual concept capable of being grasped only by intelligence refined by schooling. Therefore the schools of the prophets were founded by eager and forward-looking pioneers.

The New Testament idea that all men are possible beneficiaries of the grace of God gave impetus to the Old Testament tradition. Education is an integral part of the tradition of the Christian church. Wyckliffe's body was burned and his ashes scattered in a swiftly running stream because he insisted on the right of private reading and interpretation of the Bible. It, therefore, became necessary for the church to teach the people their letters. The Westminster Confession in 1643 set a pattern of government which is almost exactly followed by the government of the United States. It gave a new impulse to education, when it was necessary to give the people not only a chance to work with their hands in their trades but also to study in school in order to rule in the assembly of the people. This necessity applied equally to membership in the church and to citizenship in the civil state.

The founding of colleges in America has usually been accomplished by individuals acting as representatives of a church. Eleazer Wheelock founded the Indian Charity school and later secured from George III a charter by which the school became Dartmouth College. William Tennant founded the Log College in New Jersey. It later became the College of New Jersey and later still Princeton University. The Log College was a great inheritor and an equally great progenitor. On the Old York road running out from Philadelphia is Neshaminy Church. Nearby on a recently erected brass tablet is the name of Coe College in a list of fifteen or twenty colleges which descended directly from the Log College and which represent Presbyterianism in higher education in America.

Our colleges were not founded by the "powers that be" in the Presbyterian church. They were founded by the pioneers of the western frontier. They were westernized and modernized "schools of the prophets." Williston Jones was one of the prophets. He came as a graduate of Illinois College which continued the tradition transplanted to America by William Tennant and his Log College. To assist him he summoned David Blakeley from Knox College which had been founded in the

same tradition as was Illinois College by Presbyterians and Congregationalists.

Williston Jones came to Cedar Rapids to be pastor of First Church. Presently his teaching ministry assumed an importance that was equal to his preaching ministry. It was the purpose of Williston Jones to "provide a native ministry for this region." For initiation of his venture in education he did not wait for directives or encouragement from General Assembly. Had he done so he would have been disappointed. He went to work where he was doing as well as he could with such equipment as he had at hand.

This was in 1851. His home became the school house. He had one pupil, George Carroll, who became an ordained minister. Before long others came for instruction. The church building was then used as the school house. The Williston Jones school was in its inception, organization, and conduct a First Presbyterian Church school. The school was an integral part of the work of the church. This relationship persisted as the school became successively Cedar Rapids Collegiate Institute, Parsons Seminary, Coe Collegiate Institute, and Coe College. In its transitions, the school had varying relations with First Church, presbytery, synod, and church boards of education. Coe is a child of First Church. Nothing in the future can alter that fact. As a child of the church its business is the welfare of God's Kingdom.

Williston Jones felt the need of more help than he would be able to secure in this community. As a commissioner to General Assembly he journeyed to Buffalo, New York, where he was determined to bring his church school to the attention of the assembly and thereby to secure help. There is no evidence that he was successful. The pastor of the Presbyterian Church in Durham, New York, however, was impressed by his appeal. He, therefore, took Williston Jones to Durham to meet Daniel Coe, an elder in his church and proprietor of Coe's Family Hotel.

Daniel Coe felt that First Church needed help in its attempt "To provide a native ministry for this region." He was not opposed to development of a theological seminary as some had proposed, but felt that elementary education was the one present and pressing need. He further felt that a "native ministry" should include all honorable services performed in any occupation, business, or profession, and should be accounted a Christian ministry by the "natives" of "this region."

He desired finally that "male and female" should have equal opportunity in school and that youth of good character, ability, and ambition should have opportunity for self-help. These ideas were acceptable to Williston Jones and First Church. The original gift of Daniel Coe was, therefore, pledged and paid. The outgrowth of First Church thereupon became by act of incorporation a body corporate and politic. So it is today. It has become since 1881 a venture in higher education. As such it is not substitute for, but rather is supplementary to the present church school on which all Christian higher education must be founded.

Daughter Churches

By John M. Ely

Of the seven other Presbyterian Churches now in Cedar Rapids, at least three in their origins were intimately associated with the First Presbyterian Church. The spiritual energy of this pioneer church naturally flowed outward to meet the religious needs of the growing town.

In 1855 the Second Presbyterian Church was organized under the Old School of Presbyterianism. Not a daughter of First Church, it did attract a few members who had found a temporary home at First Church, which adhered to the New School. Later Second Church moved from its location at Third Avenue and Third Street to its present location as Westminster Presbyterian Church.

As often happens, the outward vision first manifested itself in the heart and mind of one person. She was Mrs. E. J. Lund, a teacher in one of the public schools. Ardently interested in the spiritual welfare of her pupils, Mrs. Lund realized that many were receiving little or no religious instruction, either at home or elsewhere. In the summer of 1868 she appealed to her pastor, the Rev. James Knox. Earnestly Mrs. Lund emphasized the need of a mission Sunday school for the then developing southern section of the town. The response from her church was heartening. More than a dozen members volunteered to help as teachers. Conceived as it was in faith and love, what was more appropriate than that this Christian enterprise should bear the name of Hope Mission?

At first the little Sunday school met in a small frame building at the corner of Fifth Street and Seventh Avenue. Outgrowing these cramped quarters, the school soon moved to "Little Muddy." This proved impractical however as it required too long a walk for the children.

An important era now opens with the coming to Cedar Rapids of T. M. Sinclair to establish the meat packing plant that so long and honorably bore his name. The problem of the location of the mission was solved: On Mr. Sinclair's invitation the school was moved to the box factory of the packing plant, where he fitted up a special room for its use and where Mr. Sinclair himself conducted a prayer meeting each Friday evening for the men in his employ.

The work grew. In the fall of '77 Mr. Sinclair, to whose consecrated life Cedar Rapids owes so much, invited the Rev. Robert A. Condit to conduct regular preaching services at the box factory. The following April, at the instigation of the young Rev. E. R. Burkhalter, who had succeeded the Rev. Mr. Knox, twenty persons of this fellowship were received into the membership of First Church to worship in Hope Mission as a branch of the larger body.

By this time quarters at the box factory were becoming cramped. Mr. Sinclair then donated the site for a new frame structure — Hope Mission Chapel — located on a knoll near the present Sinclair park. Again these quarters proved inadequate for a Sunday school now numbering 300 even after an addition to the chapel had been built for the primary department. As in previous building operations the people of First Church again responded generously.

In 1886 a brick veneered building, 70 by 70 feet, designed especially for Sunday school use, was completed. By this time attendance had risen to 400, with a record peak of 531! Meanwhile, worshiping in Hope Mission Chapel, the branch church also grew, so that in 1887 it voted to become an independent fellowship under the name of the Third Presbyterian Church of Cedar Rapids.

The brick Sunday school building burned in 1901. Up to this time both it and Hope Mission Chapel had been in constant use. Confronted by the loss of its school quarters the Third Church, with the generous aid of the Sinclair family, two years later erected its present church edifice on Twelfth Avenue at Tenth Street S.E., and at the same time honored the memory of the beloved T. M. Sinclair by changing its name to Sinclair Memorial Presbyterian Church.

Jan Hus Memorial Church

In establishing Hope Mission it was one of the primary aims of Mrs. Lund and her fellow workers to serve the religious need of the Bohemian speaking people in that part of the city. Czech teachers were obtained for both adult and children's classes. Interest grew and the crowded conditions made it necessary to hold separate sessions, the one for those speaking Bohemian and the other for those speaking English.

While still in the box factory, monthly preaching services had been inaugurated by the Rev. Frank Kun of the Bohemian church at Ely. Thus from small beginnings another church was

in the making. It, too, flourished from the start. Led by its first pastor, the Rev. Vaclav Hlavaty, for some years it was known as the Fourth Presbyterian Church of Cedar Rapids, later changing its name to Jan Hus Memorial Presbyterian Church. In a commodious church home at the corner of Ninth Avenue and Seventh Street S.E., it, too, radiates the light that was kindled in the heart of Mrs. Lund.

Central Park Church

In 1880 the First Church reached out in another direction. We find a young elder on the threshold of a long life of Christian work concerned for the youth of his neighborhood. With the help of some fellow members of First Church another mission Sunday school was organized. For nine years it occupied a small frame building on Twentieth Street N.E. near A Avenue.

Then a lot at the corner of B Avenue and Seventeenth Street was contributed by the young man's father. The little building was moved to the rear of this lot and enlarged as a chapel. There it took the name Central Park Union Sunday School. Thus did William Waterhouse and his co-workers by devoted effort lay a firm foundation for the present Central Park Presbyterian Church. To its organization in 1893 First Church contributed a number of its own most active members.

These were the united efforts of many hands, the quickening impulse of many hearts. If we but knew all of their names and space permitted, we would record them gratefully in these centennial pages. Each loved his fellow men and, like Abou Ben Adhem, his name is written in a book of gold. We see the abundant harvest wrought by faith, hope, and love. With such evidence, can we deny the challenge of the future?

THE MUSIC

"Sing unto Him a new song; play skillfully with a loud noise."

By Eleanor Taylor

The earliest record of music at First Church is of Dr. John F. Ely directing a volunteer choir in which he sang tenor and used a pitch pipe, indicating that there was no other instrument in the church then.

The very first organ the church had that anybody knows anything about must have been a cabinet reed organ (the foot-pumped kind), for it was apparently small enough to be carried away clandestinely. (See page 43).

The first pipe organ belonging to our church was a Johnson. One of my fondest memories of childhood is a mental picture seen from our family pew of the janitor, stocky old Kaemmerle, with his curl-fringed bald pate moving up and down as he pumped the organ silhouetted against the bright yellow window back of the choir loft. Among the very best diapason tones I have ever heard are the rich, sonorous tones of the hand-wrought Open Diapason pipes of the great organ of the old Johnson. Perhaps there are some church members who can recall also the lovely clear flute that showed off so charmingly when Marshall Bidwell played the then much-respected and celebrated voluntary by Batiste, "Communion in G."

Amongst those preceding Dr. Bidwell as organist on the Johnson were Otto Hirschler, Mrs. W. A. Hubbard, a man named Jackson whose wife sang in the quartet, and the late Mrs. Phoebe Sherman Haman.

Before writing this article I tendered a request to Mrs. Haman to write a few notes on the church music when she was organist. Shortly after I submitted the request she passed away, having been an invalid for eighteen years. I had com-

pleted this article when I was informed that there was in her effects a long letter addressed to me. It was the last effort of her life: and great, arduous effort it must have been for her in her illness and pain. It is so beautiful and so complete that we all thought it should be reprinted intact.

August 10, 1947

Dear Eleanor,—

Your mother has asked me to supply you with my recollections of the time I played the dear old Johnson organ in the First Presbyterian Church. I am so glad to do so, for I believe it was the happiest, most interesting time I had during my twenty years of service as church organist.

Dr. Edward R. Burkhalter was the pastor, first regular, then as pastor-emeritus. The time was September, 1904, to April, 1914. George B. Douglas and Sydney Sinclair were on the music committee. C. S. Smith was church treasurer. (It would be a help if you could find the book of cancelled vouchers kept very methodically by Mr. Smith.)

The organ, a two manual, Great and Swell, with keys and name tablets of real ivory, had been built by a master craftsman down in New England in 1870 and installed in First Church a few years later. The frame was of black walnut, the four corner posts, which encased the pipes, plain wood in the back and florid gold in the front, were hand carved. It had been voiced by an individual blest with absolute pitch and the Diapasons, Melodia and Dulciana were always sweet and dependable: *but* the Oboe, Clarinet, and Vox Humana were most temperamental, especially should the weather change.

The pedal manual of two octave compass was straight, not concave, fan-shaped as later organs were, and the swell was controlled by a ratchet, a woman-killing gadget if there ever was one! A balanced swell was installed later. Wind was kept in the bellows by boy or man power. Charles Kaemmerle, the short, roly-poly janitor, minus lower teeth, but with a winning smile, always felt his keen responsibility in blowing the wind for one of the St. Cecilia overtures or offertories by Batiste, for instance! The organ was kept in tune (?) and condition by dear "Grandpa Backus" who always wore side-burns, an undertaker's cut-away coat, stiff hat, and who carried a black bag, not unlike the one carried by the doctor.

Previous to my term of service I remember the playing of Carrie Mack. Margaret West (who studied each summer in Philadelphia),

Prof. Ernest A. Leo, Bess Voris of Marion, Winifred Augsbury Cook, Carolyn Dutton Rowley (Mrs. W. A. Hubbard), Prof. E. M. C. Ezerman, and Dr. William J. Hall, an English organist, the most distinguished ever to come to Cedar Rapids. He and his lovely, talented wife, Katherine Kulp Hall, opened the first Conservatory of Music and Fine Arts in the then new Granby Building.

It was the plan for the music in the First Presbyterian Church to have a paid quartette, aided by a volunteer chorus choir usually made up of students or friends of the organist. The first quartette I remember was made up of William B. Ross, tenor; Grace Meloney, soprano; Sarah M. Sherman, contralto; and Harry P. McKnight, basso. The chorus choir was under the direction of Prof. Ernest A. Leo.

The next quartette was comprised of Frank V. Smith, tenor; Grace L. Watson, soprano; Marjorie Hall Gadd, contralto; Harry P. McKnight, basso. The chorus choir was made up of the students of Prof. E. M. C. Ezerman.

The next paid quartette was Will Chase, tenor; Blanche Ruby, soprano (Met. Opera star spending the winter at the Judge Hubbard home); Sarah M. Sherman, and Mahala Dutton Benedict (the late Mrs. Walter Douglas); Harry P. McKnight, basso. Same chorus choir.

The quartette during my service was Allen and Bruce Metcalf, tenors; Grace L. Watson, soprano and director; Marjorie H. Gadd (Mrs. George B. Gadd) contralto; Harry P. McKnight, basso. Chorus choir, students of Grace L. Watson.

We gave a musicale on the first Sunday of each month, special attention being given to the festival programs at Christmas, Easter, and occasions such as the installation and dedication of the glorious memorial Sinclair window and special anniversaries.

When the lovely Skinner organ was installed with Marshall Bidwell as organist, the precious old Johnson was taken to the Central Park Presbyterian Church where it continues to bless its listeners.

Lovingly,

PHOEBE S. HAMAN

Throughout the history of the church the choral music has been supplied chiefly by a quartet. I risk the boast that it usually has been composed of the city's finest singers. In addition to those mentioned by Mrs. Haman, oldsters will recall the splendid voices of Inez Boynton Douglas, Miss Onalese

White, Mrs. Ethyle Wood Birmingham, Mrs. Bruce Elliott, Luther Fuhrmeister (who can still be drafted into our chorus choir on occasion), Miss Ruth Pinkerton (now of the Cornell music faculty), John Conrad (now of the Oberlin music faculty), and Mrs. Ruth Ebling Massey who sang here as a young girl. It must have been nearly thirty years that the music was under the excellent chairmanship of Dr. George E. Crawford, himself a well educated musician with fine discrimination in taste. Needless to remark to any church musician he had matters other than matters musical to administer in connection with the choir, which he did with discrete and firm discipline! An incident is recalled when one lady of considerable vocal attainments trying out for a position in the choir was denied the position after she had been overheard using some "indecorous" language, standing on the church steps. In those days church positions were greatly sought after, due, among other causes, to the relatively higher remuneration.

The church possesses an extensive choral library of quartet music, most of which is now unsuited and obsolete for our use; but it is widely representative of the music of that medium in use throughout the country in that period. It is filed, catalogued, and kept in the old pastor's study upstairs in the rear of the church.

Dr. Bidwell was organist and director of music from 1918 to 1932 when he left to take up his present position as organist and director of music at the Carnegie Institute of Music in Pittsburgh. It was largely due to the inspiration of his organ virtuosity that the church bought our present organ, one of the very sweetest and finest in this part of the country. He played the opening recital on Thursday evening, March 12, 1925. The organ was dedicated Sunday morning, March 22. On Monday evening, March 23, there was a lecture-recital with Dr. Philip Greeley Clapp of the University of Iowa as lecturer. This organ contains forty-two ranks, i. e., forty-two rows of pipes. The organ chamber is three stories high, extending from the basement to the roof. Only a tiny part of the

organ is visible to the congregation in its console with the four manuals and banks of stops and couplers and the show pipes in the loft, some of which were the show pipes of the old nine-rank Johnson organ. The size and intricacy of the organ chamber once proved an irresistible fascination to a small boy who wandered around the runways and fell into the big open diapason C' pipe, a sixteen-foot pipe, two by two square, and had to be extricated with a rope and pulley, more frightened than hurt! It was also too fascinating for another boy who hid from the rest of his "Friendly Indian" club-mates in a "Spook Party" by exploring the organ, jumping into a nest of pipes and thereby running up a sizable repair bill!

Dr. Bidwell made up the specifications for the organ, working closely with the renowned Ernest M. Skinner, the builder. For many years after its installation he gave an organ recital each week.

Twenty-one years ago I became summer organist, and fifteen years ago the regular organist. This organ still appeals to me as the most beautiful instrument I ever have known.

During the year 1933-34, Paul Schumann Ray, director of the Coe College Department of Music, directed a chorus choir. From 1934 to 1938, Ralph Leo, professor of voice, directed a chorus choir. From 1938 to 1944 I directed a chorus choir. In 1935 the Amy Sinclair Guild presented the church with twenty-five choir robes. The church possesses a modest but adequate choral library for full choir, which is filed, catalogued, and kept in the choir room in the basement. On the door in that room is a list of those who sang in the choir from 1934 to 1944, as completely as we could recollect. Since 1944 we have had a quartet with Harold Reeves as director, and used a chorus choir only on festival occasions. Mr. Reeves has occupied our choir loft since 1933, is one of Iowa's most distinguished singers, renowned for numerous appearances in the Middle West as an oratorio soloist. The other members of the quartet for the year 1946-47 were Miss Bonnie Popham, soprano, Miss Barbara Shonka, contralto, and Robert Baker, bass.

REMEMBRANCES

"Then they that feared the Lord spake often one to another; and a book of remembrance was written before Him for them that thought upon His name."

Previous Anniversary Publications

In the archives of First Church are four previous anniversary publications. Very useful to the centennial yearbook committee was the fortieth birthday publication which was printed in 1887 when Dr. Edward R. Burkhalter was in the eleventh year of his pastorate. From this book much early history has been reprinted in the centennial edition.

The fiftieth anniversary souvenir booklet was published in 1897 by the Christian Endeavor Society. It contained mainly a brief history and a directory of church officers and members. Dr. Burkhalter was still pastor at this time.

The seventy-fifth anniversary yearbook was issued in 1922, at which time Dr. Alvin E. Magary had been pastor four years. Listed in the book are the names of elders, many of whom after a quarter century of service are still active in the church, namely: Henry J. Achter, R. D. Taylor, L. D. Weld, Clifton Crull, H. H. Bennett, and E. P. Boynton.

Stepping Stones from "Little Muddy," a small chronicle of 87 years of community and spiritual progress in First Church, is the most recent anniversary publication. In 1934, during the pastorate of Dr. Robert Little, this booklet was compiled. In contrast to former books, pictures are used quite extensively, many of them by John Barry, who also is photographer for the centennial.

by Retta J. Taylor

Purely Accidental

When the present stone church was being erected one member, E. E. Leach, superintendent of the Sunday school, took the greatest interest and spent much time supervising the work, making sure that each stone was of the proper size, shape, etc. This involved much moving of the stones, and for this he called in the services of a group of five or six young men, who were all so generous of their labor that when the church was dedicated, the pastor, Dr. Knox, asked them to come forward, led by Mr. Leach, and receive the thanks of the congregation. He then announced a hymn – "Hold the fort for I am coming, Jesus signals still – Hold the fort – By Thy grace we will." However, the good doctor had forgotten the second verse began "See the mighty host advancing – *Satan* leading on" – to the amusement of everyone. Mr. Leach and the boys didn't hear the last of that joke for years.

A Minor Feud

Mrs. Knox, the widow of the Rev. James Knox, was a thorn in the flesh to Dr. Burkhalter. She loved the First Presbyterian Church and felt it her prerogative to admonish Dr. Burkhalter whenever she felt he erred – so on more than one occasion, from her front seat, she would correct him in audible tones. Once when Dr. Burkhalter was scheduled to give a part of the program at the Foreign Mission Society, which was meeting that day at the home of a new member, not interested especially in missions, Mrs. Knox came with a letter from a daughter of a recently deceased missionary, a former member of our church, asking permission to read it. As president, I, of course, gave her permission, but as she read I became aware that the reading of the letter, (a very detailed account of Dr. Holmes' death and funeral) would occupy most of the time

allotted to Dr. Burkhalter, so, as politely as possible I interrupted to say that of course we all wanted to hear this letter, but would she mind postponing the remainder till after Dr. Burkhalter should give his scheduled address. Mrs. Knox was very much irritated and indicated as much by a tart remark. Dr. Burkhalter replied, "Oh! Let Mrs. Knox proceed." That she refused to do, and after a regular "Alphonse and Gaston" dialogue Dr. Burkhalter became so irritated that he flew out of the house, followed by one of the ladies with his forgotten hat. The hostess was not converted to foreign missions.

Visited by the Session

Dr. John F. Ely was an elder in the church, superintendent of the Sunday school, leader of the choir in which he sang tenor. His wife, Mary A. Ely, soprano, as well as being active in many other ways in church and town and state, was always fond of cards which then were looked upon by strict church people as one of the wiles of the devil. Even in her later years she played solitaire when her vision was so impaired that she seemed to distinguish the cards by a sort of sixth sense. It must have taken considerable courage for the session to visit them, as it is related they did, to remonstrate on the playing of cards in their home.

Told by Mrs. Burkhalter

In the early days of our residence in Cedar Rapids, Mrs. Burkhalter came to call on me. It was shortly after she and Dr. Burkhalter had returned from a trip abroad. After relating many amusing incidents she told of their audience with the Pope. "Edward just ate it up," she said, "and went down and kissed the Pope's hand, but I couldn't stand those old Cardinals and I just *stuck out my* tongue at them." And she showed me how!

From the minutes of the session July 12, 1851:

"Proceeded to consider the case of John Doe, whom Common Fame charges with gross immoralities, and who has of late entirely absented himself from the house of God, and has been repeatedly labored with in private in vain. The following charges were tabled against him on the ground of Common Fame. Vz. 1. Violation of his covenant with the church, in absenting himself entirely as he has for months past from the ordinances of God's house. 2. Quarrelling with his family, which has led to the separation of himself and his wife. 3. Drinking, having used, as he himself admits, three gallons of liquor within a few weeks. 4. Repeated profanity, which a number of individuals assert that they have heard at different times. W. Jones was appointed a committee to inform him of the tabling of these charges against him and to give him every opportunity he might desire for a fair trial."

From the minutes for July 16, 1851:

"Session convened again by previous arrangement. W. Jones reported that he had discharged the duties imposed upon him, and that Brother Doe acknowledged the justness of all the charges preferred against him and waived all right of time for a formal trial. Also that he declined coming before the session, but left it to their judgment to suspend or excommunicate him, seeming to prefer to have his name 'crossed off' as he expressed it, and seeming to manifest some sorrow but no genuine repentance for his conduct, and to be disposed to lay much of the blame of his conduct on others. Wherefore in view of all these things, session resolved to suspend said John Doe from all the privileges of this church until he has given evidence of repentance."

From the minutes of December 6, 1851:

One of the committees appointed at the last meeting reported that Brother and Sister X had made the required acknowledgement and written confession and appeared to be truly contrite and penitent for their sin. Mr. X especially giving most satisfactory evidence of deep penitence. The following is a true copy of their confession which they put into the hands of the committee with the understanding that it would be read from the pulpit on the coming Sabbath.

"With deep self-abasement, I, in this public manner acknowledge my great wickedness and sin against God, and great wrong done to the church and to the cause of religion, and for Christ's sake humbly implore forgiveness of God, and also the forgiveness and prayers of the members of this church." (Signed)

This the session voted to be satisfactory.

Adjourned with prayer

W. Jones, clerk

"December 7, Sabbath, the above confession was read from the desk at the time of morning service." W. Jones, clerk

The "Little Medal" Bible

In the archives of our church one may see the first Bible used in the services at Little Muddy. This fascinating book was purchased in the East, damaged by water on its trip west, later was rebound, and today is in excellent condition. It constantly reminds us of the old days and those strong pioneers who made our church history glorious.

This book was left by the Rev. Willsdon Jones to a Cedar Rapids home. Later purchased by John Weare, subsequently the book came into the hands of Elizabeth J. Shearer, then Alice King, and finally Maria Leonard, former dean of women at Coe College and now a resident of Virginia.

In November 1946 Miss Leonard sent this historic book to the church together with a letter telling its story. The Cedar Rapids Gazette published an account of this book on January 7, 1947.

Everyone will want to see this old book, the foundation of our faith, the lamp of our life, the bright beacon-light of Little Muddy.

Moderator's Gavel

First Church presented a centennial gavel to the Rev. William T. Paden, moderator of Iowa Synod, at the meeting of Synod at Ames on June 24, 1947. This gavel was made from walnut taken from an old Cedar Rapids home. It was turned out by William Owen, Jr., a teacher, and the son of a pioneer physician in Iowa. It symbolizes the union of church and home, the important work of a Christian teacher, and the ministry of the great physician.

This gavel also serves as a symbol of the challenging history of Presbyterianism in Iowa. It was used by the moderator as he presided over the sessions of Synod. Suitably engraved, it is now the property of Dr. Paden, minister of the First Church, Fort Dodge.

Gifts and Memorials

By Retta J. Taylor

The Bell

The mellow-toned bell which now hangs in our church tower was given by Mrs. John F. Ely in memory of her first husband, Alexander Ely. It bears this inscription—

"Memorial 1870
M. A. Ely to the First Presbyterian Church.
Cedar Rapids, Iowa"

also, "Menelly Bell Foundry
West Troy, N. Y., 1892"

The present bell is the third casting, the first two having been cracked and returned for re-casting. Its dimensions are—height 36 inches, diameter 46 inches, driving wheel diameter, 85 inches. It was rung by J. S. Ely at the surrender of the Confederacy in the Civil War, tolled at the assassination of President Lincoln, also by J. S. Ely, and rung at the end of the Spanish-American War, and of World War I, and World War II, by John M. Ely. At the World War II ringing, Mary Esther Ely Simmons and Mrs. Robert Little were present and assisted.

This was not the first bell owned by the church. The first was too large and heavy for "Little Muldy," so it was placed upon a platform outside. When Mrs. Ely's gift was received, the bell was sold to a church in Sac City, Iowa. For many years the tower was open and was a home for birds, so in 1941, Amos Melberg, chairman of the building committee of the session, and Clay Phillips had the tower cleaned and screens installed.

Memorial Window

by Caroline C. Soutter

The Resurrection window was given by Mrs. T. M. Sinclair in memory of Dr. and Mrs. Courtlandt Van Rensselaer Hodge, who after a year's service in Paotingfu, China, under the

Presbyterian Board of Missions, gave their lives in the Boxer Uprising in the summer of 1900. Mrs. Hodge was Elsie Campbell Sinclair and in her girlhood was a member of this church. Dr. Hodge's family long had been identified with the spiritual and intellectual life of New Jersey and Pennsylvania. He took his medical degree at the University of Pennsylvania.

The original of the picture was found in a little church in Norway. It was executed in Tiffany glass by an artist of Philadelphia, Mrs. Sweeney. An interesting detail of her workmanship was her method of securing light and shadow, and the changing depths in the richness of coloring, by varying the number of the pieces of glass used to secure the desired effects.

"Little Muddy"

This model of the first church building, made to scale from memory by Hugh Ross, was a labor of love by a life-long member. The original stood at the corner of Second Avenue and Third Street, now occupied by the "Me Too" grocery, formerly the Post Office building.

Chapel

The original chapel was given in 1873 by W. W. Walker and Dr. John F. Ely, on condition that the church debt should be cleared. When that building was replaced by the present structure, the rear wall of the Sunday school room was re-

tained, at the urgent request of Mrs. Walker. She was for many years president of the Chapel society.

Clocks

The large clock in the Sunday school room and the small one in the parlor were given by Mrs. J. H. Johnson in memory of her husband and sons, Hamilton and Ernest.

Brass Bowl

Gift of the Rev. Harry Campbell, at one time our missionary in India.

Pictures in the Sunday school room were the gift of Dr. and Mrs. Wentzle Rund in memory of their son, John, a member of the Sunday school.

The bronze plaque of Dr. Burkhalter in the rear of the church auditorium was the gift of Mr. and Mrs. J. S. Ely. The artist was Clara Leonard Dieman, who also made the bust of Dr. Burkhalter in the art room of the public library.

Choir robes — given by the Amy Sinclair Guild.

Tall cloissonne vase — gift of Mrs. Austin Palmer.

Tall desk — a gift of Helen Brocksmit Sinclair.

Choir room — constructed and furnished by Mrs. George B. Douglas.

Tablecloth — for the Communion table, gift of Mrs. Donald Barnes.

A large Bible for the Junior department of the Sunday school, was given by Dr. McGowan in memory of his wife who had served as superintendent of this department for many years. Mrs. McGowan was active in all the church activities.

Maps for the Sunday school and *picture of the Last Supper* were gifts of Mrs. McGowan.

A bulletin board for the church, a large coffee maker for the chapel kitchen, a silver coffee urn for the Chapel Society — all were gifts of Mrs. James Douglas in memory of her mother, Mrs. J. E. Boynton.

Plaque of the Twelve Disciples — This exquisite wood carving, hanging above the mantel in the church parlor, is the gift of Mrs. Edward Winslow. It is supposed to have been executed in the 17th century. Mr. Winslow inherited this rare work of art from his uncle, General Edward Winslow, whose Paris home it had adorned for many years.

Piano in the auditorium — gift of Miss Grace Sargent.

Vases for the pulpit — gift of Mr. and Mrs. R. L. Van Meter in memory of their son, Donald.

An old church Bible — returned by Miss Maria Leonard.

Mahogany table — gift of Mrs. Lynn Crawford.

Two large oak chairs for pastor's study — gift of Dr. and Mrs. R. B. A. McBride.

Table for Sunday school room — gift of Dr. and Mrs. C. A. Noe.

Draperies for the large chapel window — gift of Mr. and Mrs. Sutherland Dows.

Silver sugar bowl and cream pitcher with tray — gift of David and Laura Turner in memory of their parents, Mr. and Mrs. John B. Turner.

Complete silver tea service of five pieces and a large tray — gift of Mrs. John T. Liddle.

Large silver tea tray — gift of Mr. and Mrs. Arthur Barlow, Mr. and Mrs. Howard Cherry, Mrs. M. H. Collins, Mrs. William Deacon, Miss Nelle Erwin, Mr. and Mrs. Percy Keehn, Mrs. C. R. Sutherland, Mrs. A. B. VanDyke, Mr. and Mrs. S. W. Wilder.

Wall bracket for chapel — gift of Mr. and Mrs. William N. Dennison.

A Rogers group of 1880, "Coming to the Parson," given by Wm. E. Owen, Jr., and Frances Owen Winterberg in memory of their parents, Dr. and Mrs. W. E. Owen.

Bible markers — gift of Dr. and Mrs. Theodore G. Lilley.

East Indian table scarf and plant in jardiniere for the parlor — gift of Miss Esther Olmsted.

Centennial Executive Staff

Early in 1947 the committee on organization met at the home of their chairman, E. P. Boynton, to formulate plans for the hundredth anniversary. Although the time of the founding had been July, it was deemed more fitting to hold the observance in October. Members of this committee which set the wheels in motion were Mr. Boynton, Arthur Huntington, John M. Ely, LeRoy D. Weld, Everett D. Obrecht, and Fred Henson.

Sub-committee chairmen appointed were:

Everett D. Obrecht, chairman of staff.
Theodore G. Lilley, program and master of ceremonies.
Fred J. Kluss, editing and publishing, assisted by Lorene M. Chehak and E. P. Boynton.
Mrs. L. A. Fuhrmeister, invitations.
Mrs. R. D. Taylor, memorial gifts and anecdotes.
Lee Winterberg, Sunday school.
Ira Carrithers, history and statistics.
Mrs. Charles Penningroth, women's work.
Miss Helen Hubbard, Chapel Society and centennial dinner.
Herbert Henderson, finances.
Roy E. Taylor, centennial book distribution.
John W. Barry, photography.
Fred C. Henson, publicity.
Mrs. Mildred Hartsell, typing.

Centennial Observance

October 12 to 19, 1947

On a beautiful October Sunday morning such as is seen only in Iowa, members of First Presbyterian Church were presented a colorful and interesting printed program of the forthcoming week's activities. The long anticipated centennial week had arrived.

The cover of the program incorporated the centennial colors, gold for the accomplishments of 100 years, green for new life and future growth. Golden links joined a sketch of "Little Muddy," church edifice of almost a century ago, with a drawing of the stately stone tower of 1947.

The first service celebrating the centennial was observed by

the Bible school, October 12. Highlight of the program was the presentation of a rose as a tribute to each former teacher and superintendent. Lee Winterberg, Bible school superintendent, presided.

"The Church of Creative Christians" was the text chosen by the Rev. Theodore G. Lilley for the October 12 morning worship in the sanctuary. At this service was held a dedication of memorial flags, the Christian flag and the flag of the United States of America. Presented by Mr. and Mrs. Robert Van Meter in memory of their son, Don Douglas Van Meter, who gave his life for his country in World War II, the flags were placed in the pulpit.

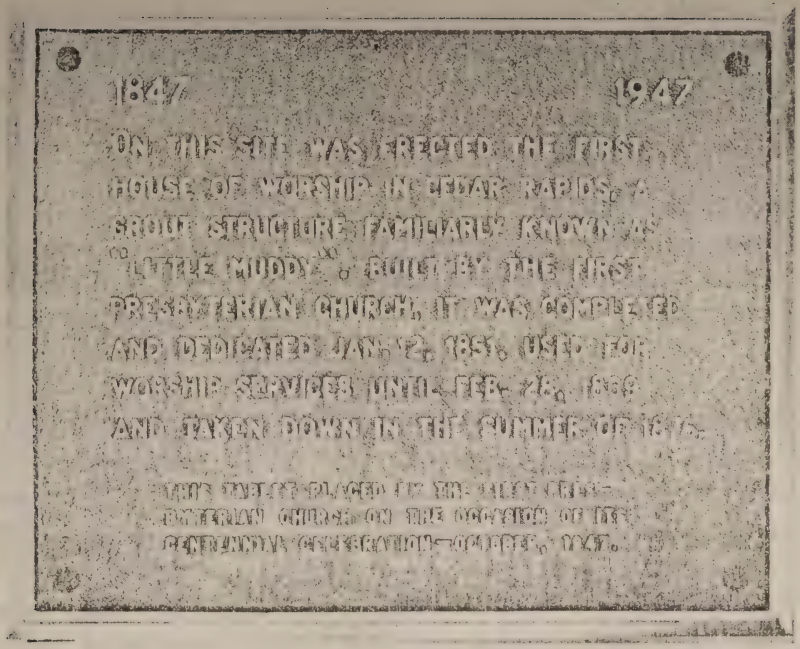
Visitation by Moderator of General Assembly

A special guest during the centennial was the moderator of the 159th General Assembly of the Presbyterian Church of U.S.A., Elder Wilbur La Roe, Jr. Mr. La Roe, a layman and criminal lawyer in Washington, D.C., addressed the men's fellowship luncheon of Cedar Rapids Presbytery on Thursday, October 16. Subject of his speech was "The Church Answers A Great Challenge." T. J. Rodhouse presided at the luncheon which was held in the chapel.

On the same afternoon Mr. La Roe spoke before the women's fellowship of Cedar Rapids Presbyterial on "Faith Has Its Outreach." Mrs. William E. Grossheim of Monticello, president of the Presbyterial, presided at the service in the sanctuary.

The unveiling and dedication of "The Little Muddy" plaque was an event of the evening of Thursday, October 16. Edward Parry, Virginia Mansfield, Rockwell Daehler, and Peggy Vetter, members of the young people's Senior Endeavor, were in charge of the service. The plaque is pictured on next page.

President of Coe College Byron S. Hollinshead was speaker at the Coe night centennial service on Thursday, October 16. "Relationship of College and Church" was the text for President Hollinshead's address.



Centennial Dinner

A four-tiered candle-lighted birthday cake occupied a prominent spot on the evening of Friday, October 17, at which time the centennial dinner was served. Autumn foliage and floral gifts of congratulation added to the beauty of the newly decorated chapel. The Rev. Harry M. Gage, former president of Coe College, chose "Retrospective Prospects" as the subject of his talk following dinner.

Presentation of the centennial gavel was made by Hugh Gordon of the First Presbyterian Church of Marion. Seven of the nine original members of First Church, Cedar Rapids, were formerly members of the Marion church. The gavel was made from a choir rail recently removed from the Marion church, dating from 1884. Presiding was Edmond P. Boynton, who read greetings from distant absent friends.

Golden Links

A service uniting memorial links which were carried by

members as pocket pieces prior to the centennial was observed in the sanctuary on the night of Friday, October 17. During the ceremony the links were received at the chancel by the elders, who joined them into a continuous chain.

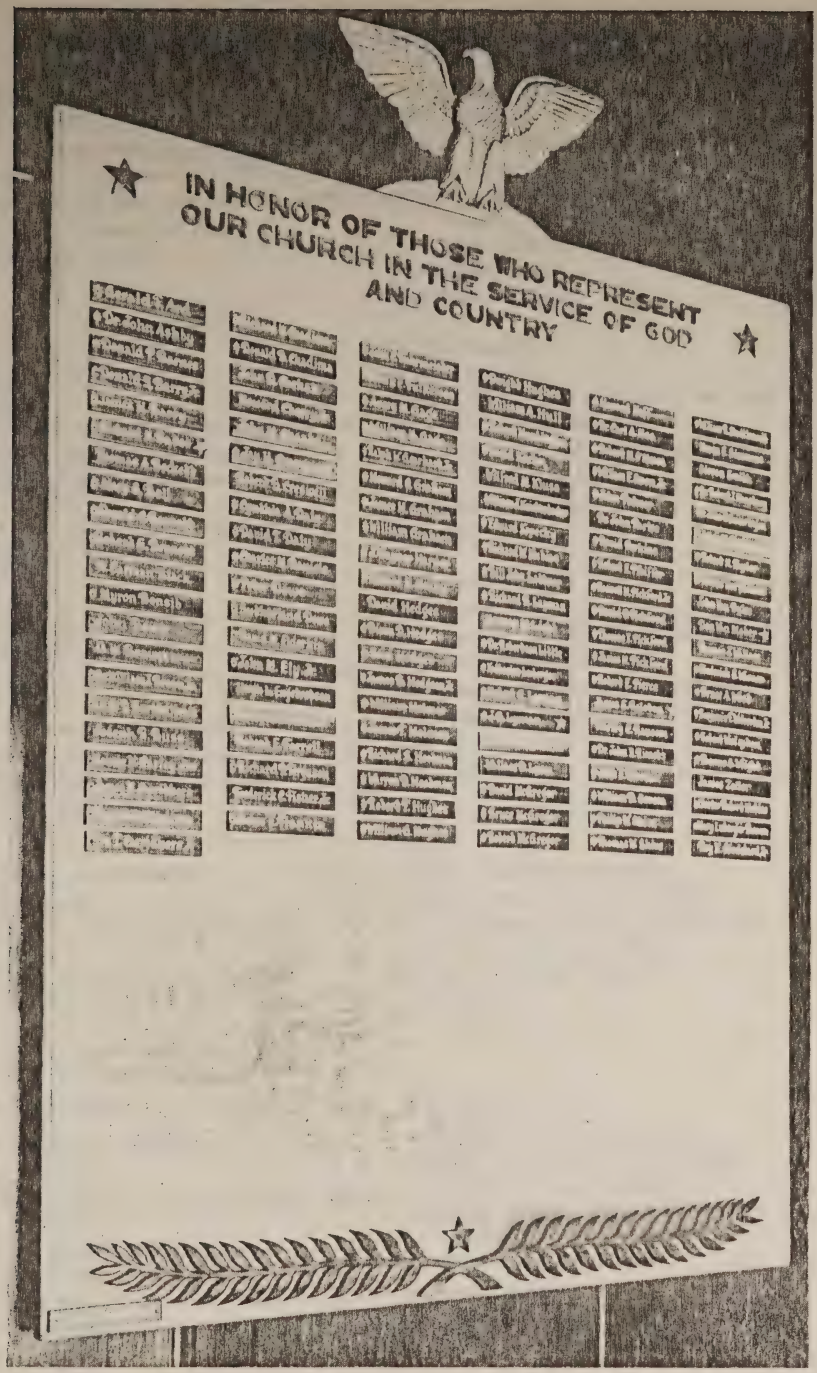
Preceding the linking service the Rev. Alvin E. Magary gave a memorial tribute to Dr. Edward R. Burkhalter. The centennial prayer closing the service was offered by the Rev. Robert Little. Presiding at the linking ceremony was Charles Pennington.

Centennial Sermon

On Sunday, October 19, Dr. Alvin E. Magary preached the centennial sermon. His text, "I will build my church," was taken from the reply of the Lord when Peter had acknowledged Him as "the Christ, the Son of the living God." Christ knew Peter was not infallible, but He built his church on Peter's high declaration. "The church of God endures because it is built on the highest aspirations of the common people. A hundred years from now, as a hundred years ago, there will be the same material for the church, the common run of human kind. When Christ laid the foundations of the church he went down beneath the shifting sands of human wisdom and built it on the best aspirations of which man is capable."

Such was the theme of the sermon, in which the various thoughts and sentiments of the week seemed to be synthesized and brought to a focus.

The lofty mood of the week, brought to its height in the morning service, was continued through the organ recital in the afternoon by Marion Clayton Magary, wife of the former pastor. Under the skill of that accomplished artist the familiar organ sent its exalted music, now whispering now swelling, in that beloved church, bringing the festive week to a beautiful close. And people went away in the evening twilight, cherishing tender emotions of gratitude, of renewed loyalty, and of high resolve — the proper fruits of a centennial celebration.


IN HONOR OF THOSE WHO REPRESENT
OUR CHURCH IN THE SERVICE OF GOD
AND COUNTRY

A Century — A Hundred Years

A century!
A hundred years
Are but a moment in God's sight.
He sees no difference
Twixt glaring day and darkest night,
Nor all the years that pass.
A hundred years,
A century.

'Twas then they came,
They came
From teeming east from near the sea
Cross mountains to the plains,
Where grasses waved and air was sweet,
Where rippling waters charmed
And there was room
To grow.

Those days were hard.
The days
Were filled with toil, with stress, with fear.
But hearts were true and brave
And always ever God was near.
Men sought to worship Him.
And so they planned
A church.

And they must build.
Must build
A house that now would meet their needs.
Where all might seek and find
Communion sweet and strength in deed
To meet each daily hour.
'Twas then they dreamed
And worked.

But funds were scarce.
So scarce
That when a man with bricks that sold
Took all the cash they had,
Then journeyed west to seek for gold
'Twas more than most could stand.
But men could yet
Be brave.

And so they toiled.
Each man
In heat, in cold, come rain and all
With hammer, trowel, spade
Filled up the troughs with stone and "grout"
Over and over again,
Until there came
A church.

"Little Muddy"
It was named.
At first there were no chairs, no pews
Nor yet an altar there.
Just slabs of wood with slender legs,
A table with a Book.
But God was there
In truth.

And men of God
Came out
To shepherd all the flock and pray
That God would ever use
These men and women of Old First
To bring His kingdom in.
And so they thrived
And grew.

They thrived and grew
Until
A larger edifice emerged
Made of stone, of good design.
A child there was, Coe College, too,
And youth and age alike
Served well their church
And God.

A century!
A hundred years
Are but a moment in God's sight.
He guides us now as then
Through glaring day and darkest night
To His own perfect time.
A hundred years,
A century.

—Lula Graff Weld

PROSPECT

"Your young men shall see visions and your old men shall dream dreams."

By Theodore G. Lilley, D.D.

During the centennial celebration we naturally look back across the years and remember the history of our beloved church, its record of achievements, the people who gave themselves in its march of progress, the vision that has made it a source of helpfulness in this community. Our history is brilliant and arresting.

In remembering the past, however, we look forward to the future. Our yesterdays color our tomorrows. The greatness of our past will serve as an impetus to our forward movement. We own a glorious history which we must carry on! It shall ever remain a challenge to each member of our congregation.

We are called to carry forth a Christian ministry through the various organizations of our fellowship. Operating downtown we have a strategic location — people on their way to work see the First Church tower and are reminded of the place of the church in the community. As strangers come into our sanctuary and into our church school we pray that they may ever find a friendly atmosphere, the helping hand, the understanding heart. Our church is called first to serve as Christ's representative in this community, and each member is invited to serve as Christ's servant.

Especially important is our service in the field of Christian education. The church school is vital to the attainment of our goal. Therefore let us renew our pledge to do this work with zest and enthusiasm, to place the affairs of our church school first. Nothing is more important than the Christian training we offer our youth — so we dedicate our energy to the maintenance of a strong school of instruction.

In connection with our school we have splendid facilities for youth activities — a gymnasium, workshop, club and play rooms which we believe should serve the youth of our city. Through this ministry of youth education we can assist in building better Christian citizenship. This program is of tremendous worth and importance.

Sometimes the Christian advance seems to progress slowly and people become discouraged because religious progress seems to lag behind the achievements of science. "Let us not be weary in well doing." Even though the time is short and our years are numbered, our world in chaos calls for the Christian way of life, the world seeks the Light that will lead men from the enveloping darkness. The Christian Church has the answer to the world's needs: the redemptive life of Jesus Christ.

As we enter the second hundred years of our church history the prospects for the future are indeed bright. They shall be years of productiveness if we as a people really follow the Christ, practice his forgiveness and his love, illustrate in our daily living the truth of his gospel, and carry on as his dedicated disciples. The gospel is simple and beautiful in its simplicity. Machinery and committees, budgets and gadgets — these help perhaps in our church life, but they never make a church really great. A church is great and worthy and productive when its members join together in the spirit of love and serve Christ loyally, endeavoring at all times to establish the Kingdom of God on earth.

Let us realize the possibilities of our church fellowship. The harvest is white. Are the laborers few?

We enter the second century of our history with confidence and radiance. In spite of the large task to be accomplished, we will not fail nor be discouraged but continue in the spirit of those who gave so nobly of themselves during the first century of the life of our church.

The prospect for development depends upon each of us. God make us diligent in the joy of serving. In 2047, as men and women join in celebrating the 200th anniversary of "Old First," may they say of us: "They were loyal to Christ as were the founders."

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